LUTHERAN PENTECOSTAL/CHARISMATIC CONVERSATION IN MALAYSIA

Report

THEME: THAT ALL MAY BE ONE

"I pray that they will all be one, just as you and I are one as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me." (John 17:21)

THE LUTHERAN
WORLD FEDERATION
ASIA LUTHERAN COMMUNION

Editor: Wilfred J Samuel

LUTHERAN

PENTECOSTAL/CHARISMATIC CONVERSATION IN MALAYSIA

2.0

18-20 JUNE 2018

KUALA LUMPUR, MALAYSIA

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FOREWORD

I would like to take this opportunity to thank Rev Dr Philip Lok Oi Peng (Asia Secretary / DMD / Lutheran World Federation for the accompaniment and funding support to cover the operational cost for the Lutheran – Pentecostal/Charismatic Conversation in Malaysia 2.0. Without the support this second dialogue initiative held in Malaysia could not have been realized. . I would also like to thank AOIC for the willingness to host the Conversation event. The first dialogue session was held in Kota Kinabalu, Sabah from 28-31 March 2017 and the second was held from 18-20 June 2018. A total of 23 participants from Lutheran member Churches and Pentecostal Churches and Seminaries took part in the dialogue session.

The purpose of this conversation initiative is to complement what LWF is doing on a larger scale involving America, Europe, Asia, Africa and Latin America in creating a platform to allow room for discussion and reflection for the sake developing a common identity, fulfillment of the ecumenical purpose and mutuality. In the case of Malaysia, Christianity is a minority faith in Malaysia and hence requires that Churches continue to prayer together and stay together. We need to strive towards establishing a common witness through cooperation, mutual respect and discernment. Hence, this dialogue initiative in Malaysia is more that a theological engagement but aims to shape cooperation between these two streams of Christian traditions by removing negative assumptions based on differences and shallow theological perceptions to allow greater acceptance. The next step would be to engage theological students and youths.

By: Conversation Coordinator: Wilfred J Samuel - ELCM/STS

PRESENTATION 1

A Lutheran Response to the Priesthood of All Believers

Presented by: Dr Eric Trozzo

While it is commonly said that the Lutheran tradition holds to an idea of the "priesthood of all believers," this claim is somewhat misleading. The term "priesthood of all believers" does not come from Martin Luther or any of the core theological writings of the Reformation. In fact, it does not come from the Reformation era at all, but rather first comes into use in the 19th century.[1] In this sense, the "priesthood of all believers" does not hold a formal position in Lutheran theology. That being said, there are some strands of Lutheran thought supporting an understanding of this notion of priesthood. Yet this notion of priesthood must be paired with a notion of a specific office of ministry and a calling to it. In particular, I contend that the key Lutheran image for the pastoral office is that of *steward of the Word of God.*

Priesthood in the Church

In his essay, "Concerning the Ministry" from 1523, Luther argues that clergy should not be called priests, because this name conveys a sense of one who has special spiritual power. [2] The role of formal ministry is an office or calling from God to fulfill a function of providing spiritual stability and tending to the care

[1] For a brief account of the history of the term, see Timothy Wengert, *Priesthood, Pastors, Bishops: Public Ministry for the Reformation and Today,* (Minneapolis: Fortress Press, 2008), especially chapter 1.

[2] Luther's Works 40:35

and use of God's Word for the people who need to hear it. Luther therefore prefers titles like bishop, presbyter, servant, minister, and so forth. The role of priest is above the station of humans.

In fact, there is one man who is a worthy priest: Jesus. As the book of Hebrews tells us, Jesus is our High Priest, the one with the authority to free us from sin.[3] Thus only Jesus is a priest. Yet, the church is the body of Christ. Therefore, the church is qualified to be the priest in the world on God's behalf. Here the Lutheran understanding of the church is relevant: the church is the gathering of the faithful around the preaching of the gospel and the celebration of the sacraments. Thus when the church gathers in worship for these things, the priestly authority of Christ is present to bring salvation and the forgiveness of sins. Therefore, each and every member of the church takes part in this priestly role. That is, each believer is a priest. Each believer has a priestly function of announcing to one another the promise of the gospel, praying for one another, and announcing the spiritual presence of Christ in one another's lives.

Yet the call to priesthood is not an individual call. The call to be a priest is the call to be part of the church. No single person can fulfill the priestly role, but when the faithful gather together, each can fulfill the role as part of the body of Christ. That is, each member of the church can tell the others the good news of God's promise in Christ. Each can announce to the others the forgiveness found in Christ. Each can pray for one another. Yet they may do this not because any individual characteristic or spiritual power of their own, but because they are part of the body of Christ, who is the only true priest. In *The Freedom of a Christian,* therefore, Luther writes,

Hence all of us who believe in Christ are priests and kings... Not only are we the freest of kings, we are also priests forever

[3] Hebrews 4:14-15

which is far more excellent than being kings, for as priests we are worthy to appear before God to pray for others and to teach one another divine things. These are the functions of priests, and they cannot be granted to any unbeliever. Thus Christ has made it possible for us, provided we believe in him, to be not only his brethren, co-heirs, and fellow-kings, but also his fellow priests."[4]

Again, then, this is not an individual calling but rather a power given to the church as the body of Christ that we take part in as members of the church.

Calling to Public Ministry

Yet while all are thus priests in the church, not all have the necessary gifts to publicly minister, teach, and lead. In the vertical relationship with God, there is universal priesthood of believers, but within the horizontal relationship among people only some are called to be leaders. Therefore, the formal office of ministry is given as a gift from God to the horizontal sphere of human relations. The office of public ministry is a vocation that some have which includes the following functions.

- The public minister must ensure that the Word of God is proclaimed publically. This means that it be done not only within homes, but rather that it is heard in worship and when needed in the streets.
- The public minister must ensure that there is good order in the church. While each person may read the bible for themselves, it is for the minister to ensure that in the ministries of the church the orthodox understanding of the Word of God is maintained.

[4] LW:31:354-355

- The public minister is to interpret the words of scripture so that the Gospel can be heard within the context of the particular needs of the people in that particular situation.

No person may assume the office of ministry on their own. It is always a calling. There must be both an inner calling and an outer calling. The inner call is the sense a person has of being called by God to take on the role of the office of ministry. The outer call, meanwhile, is an affirmation by the church that this person has indeed been called to public ministry. For Luther, having both senses of call serves two functions. First, it preserves church order. No person can claim to have a unique revelation from God that others do not know. The church must recognize the promises of God in the words of someone claiming to be the servant of God's Word. It was important for Luther that communities give consent to the servant of the Word who serves them. Second, having both forms of call provides the pastor with strength in times of difficulty. They did not choose the office, they were publicly called to it.

Above all, the role of the public minister is to be a servant. They are a servant helping to do God's work in the Word. Public ministers serve the Word of God by making it available to people who need to hear it. They may do this in many different ways. Luther gives a list of the basic forms of ministry included in the office of ministry.[5] These include:

- Preach, teach, proclaim the Word of God
- Baptize and administer the Lord's Supper
- Bind and loose sins, pray for others
- Judge all doctrines and spirits

[5] LW 40:21

- Be "temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money" – 1 Tim 3:2-6

All of these functions are done through the Word of God. Without the Word of God, these tasks are impossible to do.

Likewise, the Reformer Philip Melanchthon insists that the pastor does not represent themselves, but rather the person of Christ and offers the Word of Christ in Christ's stead.[6] This means that clergy serve God's purposes, yet they also serve their people's requirements by bringing them the divine help of God's Word to them. The Word of God always speaks to the needs of people. Yet people's demands are not always in line with God's command. People often want something other than the Word of God. It may be comfort or to be made to feel important or to be told that the way they are living their life is acceptable to God even when it is not. People demand many things from a pastor that are beyond God's commands. However, the pastor's core calling is to present the people first with their sin, then bring them through the difficult process of repentance, and finally to celebrate the joy of forgiveness with them. The public minister is a servant of the Word of God, not the members of the church.

While the public minister is charged with caring for the Word of God, they need not be the only one to do all of the tasks of God's Word. Rather, the pastor can be more like a "superintendent." That is, the pastor is in charge of making sure that Word is properly taught and preached. They need not be the one who does all of the teaching and preaching. Rather, they ensure the orthodoxy of all the preaching and teaching done

[6] *Apology of the Augsburg Confession,* 7:28

within the congregation. The pastor has oversight of the ministries of a congregation where the Word of God is shared. This may mean fulfilling the tasks themselves, but could also be through mentoring other members of the congregation to do the work properly. Because all believers are priests through their participation in the Body of Christ, they are all authorized to do these functions in Christ's name. However, not all have been given the gifts for the various roles of ministry. Therefore an aspect of the calling of the pastor is to discern who has sufficient gifts to perform these roles and to ensure that they are carried out both faithfully and well.

Contemporary Reflections on Ordained Ministry and the Priesthood of All Believers

The ordained pastor is a person called and set apart by God to live a life of service to the Word of God. This life of service means a radical commitment to knowing the Word of God well and sharing it wisely with the world. Such service means committing to time of study, both of the Word of God and of the contexts where ministry happens. Such service also entails a willingness to speak publicly on behalf of the church to ensure that the world has heard the Gospel, even if this entails some personal sacrifice. The pastor is not more holy than other people in their vertical relationship with God, but they do have a responsibility given to them by God in the horizontal realm of human relations to be the bearer of the Word of God in the world. Such responsibility is more than a function; it is a calling from God.

Pastors are not keepers of special knowledge that one must train to learn in order to be included. They are not mystical gurus. Likewise, they are not people who can create religious experiences in other people. Instead, pastors are the stewards of

the Word of God. Their responsibility is to make God's promises known to the church and the world. Pastors proclaim a promise that is free for all people to know. The role of the pastor is to ensure that no distortions come into the telling of the Gospel.

Public proclamation may bring about suffering when it challenges the structures of sin in the world. Yet in the midst of all of this suffering, through Christ God is present. It is the hope of God's presence even in times of suffering that we learn when we come to know Jesus. We learn that Christ enters the suffering of this world and brings hope into it. Ministry follows Christ into these places – places of illness, suffering, poverty, brokenness, addiction, loneliness, death, meaninglessness – and brings the hope of God's promise of love and acceptance. To be servants of the Word of God means to follow Christ into the places where that Word needs to be heard. It is not the healthy but the sick who need to hear Christ's Word. It is the sinners, the poor, the excluded, the downtrodden who need to hear God's Word. Ministry, then, is not about lifting up those who are enjoying the goods of this life, but bringing hope to those who are separated from the good of the world. Once the word of hope is heard, then there is celebration because of God's goodness. Of course, sin affects all, so all people need a word of hope, though that word will be different depending on one's context.

Thus ministry is active; one cannot be a minister if one is not sharing God's promises. It is not a static identity. This is opposed to the idea that once a person is ordained a special status is given to them that can never be removed. The office of ministry was designed to be a people of service. Pastors are to serve the needs of others and serve the Word of God through sharing it. They are servants, not powerful priests.

Yet this work of sharing in Christ's ministry to the world is not limited to people who are ordained. It is the role of the church as a whole, as the body of Christ, to enter into the suffering and needs of the world with the message of hope known in the presence of God in Christ known through transforming work of the Holy Spirit. All believers are included in this priestly role of bringing healing to the brokenness of this world. Some may be called to a more formal leadership role in directing this work, but all are called to it as part of the body of Christ.

PRESENTATION 2

A Pentecostal/Charismatic Response to the Priesthood of All Believers

Presented by : Rev Sunita Philips (Assembly Of God)

Introduction

The priesthood of all believers became a fundamental doctrinal principal for all Protestant churches after the great Reformation, spurred by Martin Luther in the sixteenth century with his famous rally cry, "All Christians are priests, and all priests are Christians."However, this thought, embraced as early as the fourth century by Tertullian the Montanist, albeit in an exaggerated manner, allowed the laity to perform the Eucharist![7] Five-hundred years later, the doctrine of the priesthood of all believers has likened itself to a slogan for those who embrace democracy in churches and who would like to have a greater role to play in their local church. The Pentecostal-Charismatic church movement received this doctrine wholeheartedly, and perhaps is one of the key contributions for its remarkable growth.

Pentecostal Ecclesiology

The roots of Pentecostalism stretch back as far as 2,000 years ago. It was only at the turn of the century that it became a distinct movement. The twentieth century witnessed the emergence of the Pentecostal church movement followed by

[7] Paul F. Palmer, "The Lay Priesthood: Real Or Metaphorical?", *Theological Studies* 8, no. 4 (1947): 574-613, *ATLA Serials, Religion Collection*, EBSCO *host* (accessed June 6, 2018).

Charismatic movements about fifty years later. What began in a humble bible school room on January 1, 1901, grew into a Pentecostalism movement that has since spread around the world. Its growth from "zero to 400 million in ninety years is unprecedented in the whole of church history."[8] Pentecostalism essentially brought a new spirituality into the church as well as aggressive evangelism methods. In the early days of the Azusa Street Revival, William Seymour and his followers emphasized the spiritual gifts as listed in 1 Cor. 12 and 14, and held that the outpouring of the Holy Spirit was evidenced by signs and wonders, including divine healing. When participants of the revival returned to their own towns, they ministered in the anointing of the Holy Spirit and healing took place, which was testified in *The Apostolic Faith* newspaper.[9] Ordinary people were being mobilized to minister and pray for each other as a result of the Azusa revival.

There is rich variety in the Pentecostal movement today and therefore, classifications of any kind are at best generalizations and perhaps we should speak of Pentecostalisms, as a plural phenomenon. It is interesting to note that in the fastest growing Pentecostal churches, the principle of the priesthood of believers is vital, which releases the ministry to the people who even serve in key leadership positions which also lead to church planting.[10]Pentecostals inherited a devotion to biblical theology from their evangelical roots, and thereafter developed a biblical theology of the Spirit. Pentecostal theology

[8]Veli-Matti Kärkkäinen, *An Introduction To Ecclesiology* (Downers Grove, Ill: Inter Varsity Press, 2002), 68-69.

[9]Harold D Hunter and Cecil M Robeck, *The Azusa Street Revival And Its Legacy* (Eugene, OR: Wipf & Stock, 2009), 43.

[10] Donald E Miller, Kimon Howland Sargeant and Richard W Flory, *Spirit And Power* (New York: Oxford University Press, 2013), 17-18.

holds that the experience of the Spirit set forth in the book of Acts is for all Christians of every generation because the same Spirit is involved in the church today as it was in the early church. A thorough development of Pentecostal ecclesiology is far from being realized, yet from the very beginning, Pentecostals were convinced that the outpouring of the Holy Spirit and the subsequent manifestation of the gifts of the Holy Spirit was necessary to restore the church back to its rightful position.[11]

The church lives and breathes through the contribution from its members, the laity and the ordained, and established by the Holy Spirit. Pentecostal theologian, Velli Matti Kärkkäinen, seeks to articulate a more nuanced Pentecostal perspective of the Priesthood of Believers by drawing on two prominent works.

First, the work of James D. G. Dunn, a noted New Testament scholar who wrote extensively on Paul's teachings on the gifts of the Holy Spirit in 1 Cor. 12-14 and Romans 12.Dunn views it as a basis for understanding how/that the gifts of the Holy Spirit are necessary for a Pentecostal view of the priesthood of believers. Kärkkäinen proposes four fundamental thoughts for the Pentecostals in mobilizing the laity, from Dunn's work. Firstly, the interdependence and mutuality of church members, who are wholly dependent on the God-given charisms. Secondly, the charisms are diverse in nature and each given solely by the manifold grace of God. Thirdly, the total number of charisms is not determined. Fourthly, Paul clearly thought that every member should see themselves as an active member of the body. Paul envisions the church as a functioning body where the Holy Spirit equips the members of the church with their respective and distinctive gifts to minister and serve.

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[11] Stanley M Burgess, *The New International Dictionary Of Pentecostal And Charismatic Movements* (Grand Rapids, Mich: Zondervan, 2007).

Kärkkäinen also builds upon Miroslav Volf's theological reflections on the church, Trinity and Holy Spirit. Notably, Volf's theological reflections may be traced back to his upbringing in a Pentecostal community in Croatia. Volf proposed that the charisms can vary from time to time and person to person.[12] Volf also developed an approach he calls "participatory ecclesiology" for churches to live out an active priesthood of all believers, where the "church comes to life through the communication of salvation by mutual service with the pluriform gifts of the Spirit". The phenomenon of the "church in passivity" can be countered and even avoided by a revaluation of the laity activated to minister by the Spirit of God.[13]

With all the emphasis on the ministry and empowerment of the laity, does that mean there is a diminished need or importance for the ordained clergy and those set apart for vocational church leadership? Certainly not! The laity require spiritual formation, equipping and leading for them to take part in accomplishing the mission of the church. Paul emphasizes that ministry leaders are gifts from God for the purpose of preparing the people of God for their various ministries in building up the church (Eph. 4:7-12). From the examples of Jesus to the early church, divine appointment of these spiritual leaders are the basis of New Testament theology. All these ministries are charismatic in nature, in that they are granted and energized as specific gifts of God by His Spirit. Therefore, the ministries of both the "pastors" and the "congregation," flow from

[12]Veli-Matti Kärkkäinen, "The Calling Of The Whole People Of God Into Ministry: The Spirit, Church And Laity", *Studia Theologica - Nordic Journal of Theology* 54, no. 2 (2000): 144-162.

[13]Veli-Matti Kärkkäinen, *An Introduction To Ecclesiology*, 140.

the *charismata*, the spiritual gifts.[14] The Scripture has clearly indicated that it is the same Spirit that gives the gifts of the Holy Spirit. The gifts are bestowed only within the church and ultimately for the building up of the body of Christ, for the common good (1 Cor. 12:4-7).[15]

Since Azusa, we began to see a release of the laity who were previously unwelcome or even rejected from ministering in the churches or para-organisations on the grounds of race, gender and social standings. In the first section, I had accorded the doctrine of the priesthood of all believers as a key point to the fast-paced growth of Pentecostalism over the last one hundred years. This is because the release of the laity into ministry led to a surge of evangelists, missionaries and church planters heading into the nations. The subsequent section of this paper will take a closer look at Pentecostal expressions of this doctrine in missions and the role of women in ministry.

Pentecostal Expressions

The first expression is that of missiology which was evident from the fast spread of the Pentecostal movement across the nations of the world. From the very beginning, Pentecostalism placed emphasis on evangelism and missions because of Spirit baptism. Despite their enthusiasm, the early Pentecostal missionaries were often poor and untrained, yet they left the comfort of their homes on a "one-way ticket". May Law speaks of a team that went to Hong Kong: "Three young women, and one

[14] "Assemblies Of God (USA) Official Web Site | Pentecostal Ministry And Ordination", *Ag.Org*, last modified 2018, accessed June 7, 2018, https://ag.org/Beliefs/Topics-Index/Pentecostal-Ministry-and-Ordination.

[15] Anthony D Palma, *The Holy Spirit* (Springfield, Mo.: Logion Press, 2001), 192-94.

of matureyears, left their homes of wealth, and comfort... and their beautiful native State of Washington, for dark S. China." Two of these three young women died there soon afterwards from tropical diseases, largely because they were unprepared, yet ever willing.[16] Since then the Pentecostal missionaries have taken great efforts to be prepared and trained for the work of missions.

The Assemblies of God missiologist Melvin Hodges takes his cue from the book of Acts and determines that the church is God's missionary agency to the ends of the earth and that the Holy Spirit empowers the church for the ministries of the gospel in various contexts. Prior to the nineteenth century, the mainline churches had established themselves on every continent, and in the twentieth century was the Protestant missionary work. Thereafter the twentieth was deemed the century for Pentecostal mission work.[17]The missionary motivations for the Pentecostals are no different from any of the other movements. Andrew M. Lord presents a "volunteer principle" which he states is consistent with the history of missions, citing examples from the General Secretary of the Anglican Church Mission Society as holding on to the same values behind this principle. "The volunteer principle is that it is the Holy Spirit, working in the hearts of individual believers, who motivates the work of Christian mission." He derives three implications from this principle. Firstly, mission is primarily a 'bottom-up' not a'top-down' activity, meaning the laity has a big role to play. Secondly, missions is not restricted to a particular 'class' of people, so both the clergy and laity are eligible. Thirdly, missions arise out of an

[16]Hunter, *The Azusa Street Revival And Its Legacy*, 180-81.

[17] Amos Yong, *The Spirit Poured Out On All Flesh* (Grand Rapids, Mich.: Baker Academic, 2005), 175-76.

experience of God, more than just humanly driven. At the centre of this principle is the work of the Holy Spirit which is central to Pentecostal missiology. Pentecostal missiologists Grant McClung speaks of a 'Spirit-directed, Spirit-driven missiology" whilst Allan Anderson talks of the Holy Spirit as 'the motivating power behind all mission activity' and Harvey Cox speaks of 'thousands, then hundreds of thousands, then tens of millions [being] struck by the Spirit'. Aggressive lay ministry empowered and emboldened by the Holy Spirit became the key in Pentecostal missions. Perhaps Pentecostalism's contributions to missions was to further develop the volunteer principle of mobilizing the laity, by the providing a link between the Holy Spirit and the theology of missions.[18]

The second expression where the doctrine of the priesthood of all believers is evident in Pentecostalism is the role of women in ministry. As early as the Azusa street ministry, leadership consisted of both men and women tasked with the proclamation of the gospel. The women whether ordained or not, even functioned as pastors, evangelists, educators, Bible teachers, theologians, missionaries, church planters, publishers and editors of periodicals and books, and founders of congregations and denominations.[19]This was in the early 1900s when cultural norm relegated the role of women to subordination. Pentecostals believe that the outpouring of the Spirit in the early 1900s is a true fulfillment of prophecy, "Your sons and daughters will prophesy . . . Even on my servants, both men and women, I will pour out my Spirit in those days" (Joel

[18] Andrew Lord, "The Voluntary Principle In Pentecostal Missiology", *Journal of Pentecostal Theology* 8, no. 17 (2000): 81-95.

[19] Hunter, *The Azusa Street Revival And Its Legacy,* 297-99.

2:28,29).The fact that both men and women are to prophesy is indicative of the inclusion of women in ministry. The issue of women in leadership has many views and interpretations, and many quote Paul's teachings which appear contradictory until we take on a deeper view of the context. The 2,000 years of socio-cultural divide requires us to make some assumptions based on the rest of the Bible. The New Testament confirms that women did exercise the prophetic gift of the Holy Spirit (Acts 21:9; 1 Corinthians 11:5), and there is little convincing evidence that the role of women in ministry has to be restricted.[20]

Conclusion

The doctrine of the priesthood of all believers is one that is intrinsically entwined in the heartbeat of every Pentecostal-Charismatic church and believer, even when it is not stated explicitly in the fundamental tenets of faith of the movement. Whilst we recognise that it is the same Holy Spirit that calls both the laity and the clergy, we do not diminish the role of either, recognising that each has a purpose in the kingdom of God. Elements like the preaching of the Word in services and sacraments are delivered almost exclusively by clergy in many churches, yet this is not to reduce the impact of the laity consisting of men and women of all demographics, who in turn teach the word and minister in their smaller "congregations" called cell groups or home groups. The laity in churches is mobilized to participate and oversee missions works in different nations, also as leading social concern endeavors. Everyone is a priest.

[20] "Assemblies Of God (USA) Official Web Site | The Role Of Women In Ministry", *Ag.Org*, last modified 2018, accessed June 7, 2018, https://ag.org/Beliefs/Topics-Index/The-Role-of-Women-in-Ministry.

PRESENTATION 3

Pentecostal / Charismatic Response to Prosperity Theology

Paper Presented by: Rev Victor Lee

Introduction

Let me begin by sharing my background as a Pentecostal believer. This short history will shed light in the subsequent discussions. I am the fourth-generation believer, and my entire family was baptized in a Pentecostal church. My grandfather and his brother were the first believers in my family, and they led their parents to the same church. This old church is still vibrant today, the name is First Assembly of God Church Kuala Lumpur. I grew up in this church, and eventually became a pastor for a short period. Now, I am teaching in the national Bible College of the Assemblies of God denomination. In sum, I have Pentecostal's blood in me.

For the discussion today, I would like to limit my scope to the Pentecostal perspective and pay less focus to Charismatic perspective due to the complexity of the two movements. Nonetheless, my observation with the Pentecostal circle can also be applicable to the Charismatic as both share some similarities in theological practices.

J. S Sexton defines "Prosperity Theology" (PT) as such:

> With the core of its message often referred to as the 'prosperity gospel', prosperity theology is a system of thought within the wider *Pentecostal movement, asserting that

* The form of the word asterisked will not always be precisely the same as that of the article to which the asterisk refers

> God wishes everyone to be healthy and wealthy. This theology asserts that if prosperity is not present in the lives of professing Christians, then God's blessing may not be upon them.[21]

I will be following Sexton's definition of PT that spotlights on the "insistence of health and wealth" in the lives of the believers. A popular theology that is related to PT is the teaching of "positive confession", where one keep confessing the "positive words" that will eventually become a reality in the believer's life. In my discussion, I consider both PT and positive confession interchangeably.

I will begin my response by providing a historical overview of the development of PT in the Pentecostal movement (focusing on the West and East). Subsequently, I will discuss a proposal by Pentecostal scholar Wonsuk Ma on PT. I will conclude with a short reflection on the Pentecostals in our Malaysian context.

Historical Development

As I recall the stories of the Pentecostal missionaries who came to Malaya, their preaching and teaching were Christ-centered, focusing on repentance and salvation. Early Pentecostals were descendants of the "Holiness Movement", a Wesleyan movement that focuses on the doctrine of sanctification. While some early Pentecostal preachers, such as Charles Parham, emphasized on divine healing in a similar manner as "positive confession", yet they do not promote the brand of PT that is prevalent among many Tele-evangelists in America today.

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[21] Sexton, J. S. "Prosperity Theology." Ed. Martin Davie et al. *New Dictionary of Theology: Historical and Systematic* 2016 : 710.

Pentecostal movements begin with the marginals and the poor. However, as PT began to spread, many financially weak Pentecostals find it attractive. As William Kay summarizes:

> When the Pentecostal movement started, many adherents were poor. Even after they had begun to worship as Pentecostals in fine churches, those in the Western world faced the financial consequences of the stock-market crash of 1929 and the economic depression of the 1930s. Prosperity teaching took off in the 1950s and undoubtedly appealed to believers who had grown up in grinding poverty. In addition, Pentecostalism began in an atmosphere of eschatological fervor and expectation of the return of Christ. By the 1950s, this fervor was evaporating and the attractions of consumer society were glittering before Western eyes. Pentecostals found it easy to believe that God wanted them to be prosperous as the post-war world climbed to new economic heights.[22]

Soon, more Pentecostals preacher begin to promote PT. In 1970, Oral Roberts published *Miracle of Seed-Faith* which promotes three principles:

1. God is your source of supply.
2. Give first, so that it may be given to you.
3. Expect a miracle and live daily with confidence in God.[23]

Other famous Prosperity Gospel preachers in the West include A. A. Allen, Kenneth Copeland, Kenneth E. Hagin. Some of the controversial teachings that are commonly found among prosperity preachers include:

1. Giving financial to the church like an investment.
2. Poverty and sickness are caused by sin.
3. The difference between *rhema* and *logos*.

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[22]William Kay, *Pentecostalism* (London: SCM Press, 2009), 271.
[23] See http://oralroberts.com/teaching/seed-faith/

4. "Name it, claim it".
5. Prayer as earning God's favor.

Even though these preachers were influential, yet not all Pentecostals in the West agree with their doctrines. Particularly on the "positive confession", main Pentecostal denominations have officially condemned such teachings. The Assemblies of God (the largest Pentecostal denomination) provided a response paper on the practice of "positive confession" on 19 August 1980.[24]

In Asia, similar teachings of PT are spreading amongst the Pentecostal churches in different regions. The largest and the most prominent Pentecostal church of Asia is situated in Korea. Yonggi Cho started Yoido Full Gospel Church in the slum area of Korea in 1958. Cho proclaimed the message of the three-fold blessing: (1) spiritual blessing, (2) the blessing of well-being, and (3) the blessing of health. The message was appealing to the people of the post-Korean war, where they were void of hope and vision. As Sang Yun Lee postulates:

> As a result, the weary and the spiritually, physically, and financially burdened became the people of Korean Pentecostalism. The message of Pentecostalism was very simple. Korean Pentecostal preachers proclaimed the gospel of healing to the sick and blessings to the poor. Koreans had not heard this message of healing and prosperity from mainstream Christian churches before. In fact, these established churches taught them that prosperity was non biblical and of shamanist origins. The Pentecostal messages were very effective in reaching the poor and the sick and were welcomed by them. Korean

[24] See https://ag.org/Beliefs/Topics-Index/The-Believer-and-Positive-Confession

> Pentecostal churches started on the outskirt of cities and gave hope to Koreans under desperate situation.[25]

However, Allen Anderson reminds that Cho does not develop his theology from the teachings of the Prosperity preachers in the affluent West.[26] Cho does not deny the role of suffering in the purposes of God. He understands the importance of disciplines and holiness. His message is an example of contextual theology which is rooted in Christology and Soteriology.

In Malaysia and Singapore, there is a mixture of reaction towards PT by the Pentecostal and Charismatic believers. There are mega church pastors in Singapore who have been commonly regarded as prosperity preachers, such as Kong Hee and Joseph Prince. The literature and sermon produced by these preachers are popular among Pentecostals believers. With the advancement of technology, Malaysian and Singaporean may access to PT in the West by watching sermons and seminars on the Internet. On the other hand, there are Pentecostal pastors who adamantly reject PT. Some even consider such teaching as heretical and destructive for the church.

In conclusion, Pentecostalism is a diverse movement. Even though some prominent Pentecostal preachers proclaim PT, there are others (especially Classical Pentecostals) who reject such teachings. There should also be a distinction between the PT of the West and the Majority World, where the contexts for theologizing are completely different.

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[25]Sang Yun Lee, "The Kingdom of God in Korean Pentecostal Perspective," in *Global Renewal Christianity: Spirit-Empowered Movements Past, Present, and Future*, vol. 1: Asia and Oceania (Lake Mary: Charisma House, 2016), 149.

[26]Allan Anderson, "The Contextual Pentecost Theology of David Yonggi Cho," in *David Yonggi Cho: A Closer Look at His Theology and Ministry*, Asian Journal of Pentecostal Studies Series 1 (Baguio: APTS Press, 2004), 155.

A Positive Perspective on Prosperity Theology

Ma is a Korean Pentecostal scholar and a post-Korean War lad. In his article, "Blessing in Pentecostal Theology and Mission", he observes that the theological elements of the PT have created positive impacts on social and religious attitude and behavior amongst the Pentecostal churches in the global South.[27]Ma notices that the Pentecostal teachings of blessings, empowerment, and healing have shaped the believers' attitude of life, from being pessimistic to an active and optimistic lifestyle.[28] Pentecostals believe in the empowerment by the Holy Spirit, which resulted in their new confidence to see change happen in their lives. In a Pentecostal worship service, the believers' values of hope and expectation of God's intervention are reinforced.[29] Pentecostal sermons are commonly uplifting and direct the congregation's attention to Christ, the miracle worker. Believers may testify their experiences of God to the whole congregation. Prayers with laying of hands are exercised with high expectancy of God's intervention. Ma postulates that Pentecostals' highly positive and aggressive attitude in spiritual and daily life is the outcome of their Pentecostal religious experiences, which are guided by a theological orientation that find similar expressions in PT.[30]

As such, Ma advocates that PT is not entirely negative to the Church and should not be dismissed uncritically. PT vibrancy

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[27]Wonsuk Ma, "Blessing in Pentecostal Theology and Mission," in *Pentecostal Mission and Global Christianity*, ed. Wonsuk Ma, Veli-Matti Kärkkäinen, and J. Kwabena Asamoah-Gyadu, Regnum Edinburgh Centenary Series 20 (Oxford: Regnum Books International, 2014), 272.

[28]Ibid., 282–284.

[29]Ibid., 284–286.

[30]Ibid., 286.

to the Christian faith that resulted with the massive growth of the Churches in the global South. Ma proposes four areas of "re-visioning" of the PT for it to serve the church in a healthier way.[31]

1. Repositioning "prosperity" from its place as an end of Christian aspiration to a means to fulfilling God-given mandate.
2. Moving one's attention from "what I want" to "what we all need".
3. Developing a holistic understanding of blessing.
4. Recognizing suffering as part of human reality.

I agree with Ma's observation that there are elements of PT that generates an enthusiastic attitude among the believers. However, it should also be noted that the economic growth of the Pentecostal churches may not be directly cause of PT. As Amos Yong points out, the socioeconomic growth is also caused by "the irresistible forces of economic globalization", and Pentecostal migration has increased over the past few decades.[32] To "re-visioning" of the PT amongst the Pentecostals is difficult as many who believe in PT are driven by pragmatism and anti-intellectual impulses. A number of Pentecostal Churches in Malaysia and Singapore begin to ordain pastors who have no history of theological education. In the recent constitution revision by the Assemblies of God of Malaysia, a shorter alternative training track is approved for licensing credential holders. To implement Ma's proposal, there should also be a re-visioning of the theological training among the Pentecostals.

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[31] The four suggestions are taken almost verbatim from the article, see Ibid., 290–291.

[32] Amos Yong, "The Many Tongues of Asian and Oceanian Pentecostalism: An Introduction and Some Theological Prognostications," in *Global Renewal Christianity: Spirit-Empowered Movements Past, Present, and Future*, vol. 1: Asia and Oceania (Lake Mary: Charisma House, 2016), xxxiii–xxxiv.

Conclusion

In this paper, I have presented a short historical development of PT in the Pentecostal movement, particularly among the Pentecostals in the West and East. I have also highlighted the proposal by Ma to theologize PT in Asia, so that it may continue to provide a healthy dynamic to the growth of the Pentecostal churches in the global South. As I have pointed out, Pentecostal theological institutions need to be more engaging with local churches to initiate a reform of culture.[33]

Being a Pentecostal preacher and educator in Malaysia, I am hopeful with the change of trends in the country. A new generation of Pentecostals is rising up, and many of them are gaining wider exposure than their forerunners. Pentecostal pastors need to be equipped on theologizing in our local context. As global trends continue to make their impacts on Malaysia, the local church pastors play a major role in discerning the theological values of the "new" teachings that come from other nations.

[33] Such awareness is already available among Pentecostal educators, see Teresa Chai, "Pentecostal Theological Education and Ministerial Formation," in *Pentecostal Mission and Global Christianity*, ed. Wonsuk Ma, Veli-Matti Kärkkäinen, and J. Kwabena Asamoah-Gyadu, Regnum Edinburgh Centenary Series 20 (Oxford: Regnum Books International, 2014), 343–359.

PRESENTATION 4

Lutheran Response to Prosperity Theology

By Rev. Steven Lawrence

Greetings to all of you in the name of our Lord and Saviour Jesus Christ! It is a great honour for me to deliver this paper on Lutheran response to Prosperity Theology during the Lutheran-Pentecostal/Charismatic Conversation in Malaysia, sponsored by the LWF, organized by Rev. Dr. Wilfred John (STS) and hosted by AOIC.

As we are aware, prosperity is an important theme in Scripture, however, there is a great diversity of perspectives regarding health, wealth and happiness and this is reflected in our theological responses. In this paper, I will briefly explore by comparing how the proponents of prosperity theology and Lutherans have understood faith and righteousness, because in my opinion, it is this understanding (of faith & righteousness) that marks the fundamental differences in terms of how Lutherans understood prosperity and its distribution or sharing. This paper is an attempt to explore prosperity theology and to clarify the position of the Lutherans, especially here in Malaysia.

Prosperity theology also known as "prosperity gospel," "name it and claim it," "blab it and grab it," "health and wealth," "gospel of success" and the "positive confession theology" is a movement and not a denomination as such and no one person can be named as the founder(s) of the movement although Essek William Kenyon and Kenneth Hagin can be considered as preachers who are pioneers in propagating this teaching. It gained popularity through tele-evangelists (America) and during the healing revivals of the 1950s in America.

Prosperity theology was further popularized by Paul and Jan Crouch, Kenneth & Gloria Copeland, Joel Osteen, John Avazani, David Yonggi Cho, T.L. Osborne, Robert Tilton, Marilyn Hickey, Frederick Price, Benny Hinn, Oral Roberts, Jerry Savelle, Morris Cerullo, Cassey Treat, Dwight Thompson, Rodney Howard-Browne, T.D, Jakes, Juanita Bynum, Rand and Paula White, Joyce Meyer and Joseph Prince. This list is not exhaustive as there could be other proponents of prosperity theology.

Faith and Righteousness

We would all agree (I hope so) when I say that all of us are called to lead a righteous life here on earth as the Lord's disciples, but how we understand righteousness, very much depends on how we have first and foremost understood faith in Christ Jesus.

The proponents of prosperity theology propagate that God's perfect will is for believers to be physically healthy and materially wealthy and in order to ensure that, believers need to claim it by faith, through positive confession and seed faith offerings given to church ministry in the belief that God will multiply and return it to the giver. Selected scripture portions, e.g. 3 John 2-4; John 10:10 is commonly used where they believe and teach that God intends all His children to be rich in material possessions.[34] Faith is a force, released by words, by which one can create reality: "The force of faith is released or activated by words. Faith-filled words put the law of the Spirit of life into operation."[35] "Your right confession will become a reality, and

34 Kenneth Copeland. *The Laws of Prosperity* (Ft. Worth: Kenneth Copeland Publications, 1974), 9, 26, 44 & 55.

35 Kenneth Copeland, *The Force of Faith* (Ft. Worth: Kenneth Copeland Publications, 1983), 16. *See also* Copeland's *The Laws of Prosperity*, 18-19.

then you will get whatever you need from God."[36] Negative words create negative realities in one's life.[37] So through positive or right confession, God will grant material prosperity to believers who have enough faith. This understanding elevates the position of the believer as one who is righteous before God because his / her positive confession resulted in a material gain or miraculous healing and therefore creating a division with other believers who are considered as lacking in faith. So it is not wrong to assume that prosperity theology teaches that faith, in essence, is a human work, focuses on a believer's effort to work out one's faith (active righteousness) in living before God (*coram deo*) and therefore neglects God-given responsibility in living before the world (*coram mundo*). This is how I would illustrate it.

God

↑ Active Righteousness – Faith in its essence is a human work that humans perform in order to cause God to provide what they need or desire.

Human ⟶ fellow humans are neglected

Here lies a fundamental problem within prosperity theology, similar to that of the medieval church, where it failed to distinguish between the two kinds of righteousness, passive righteousness and active righteousness. It had confused the two and gave human righteousness an ultimate significance before

36 Kenneth Hagin, *Right and Wrong Thinking for Christians* (Tulsa: Kenneth Hagin Ministries, 1966), 30. Charles Capps, *Dynamics of Faith and Confession* (Tulsa: Harrison House, 1987) 63, 351.

37 Kenneth Copeland, *The Power of the Tongue* (Fort Worth: KCP Publications, 1980), 20-23.

God that it does not and cannot possess.[38] It ultimately undermined salvation and failed the neighbour.[39]

"For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast." (Ephesians 2: 8-9 NASB). Here we can rightly understand that believers are saved through faith, and not through their own efforts. Salvation is purely God's act of restoring humanity through the self-sacrificial death of His Son, our Lord and Saviour Jesus Christ, meaning before God, we are entirely passive, and so our righteousness is passive and not active.[40] Human righteousness before God (*coram deo*) flows from God's activity towards us.[41]

God

↓

Human (passive / non-active righteousness)

Righteousness in the world with our fellow creature (*coram mundo*) depends on our carrying out our God-entrusted tasks within our walks of life for the well being of both the human and non-human creation.[42]

Human ⟶ fellow human (active righteousness)

38 Mary Jane Haemig, "The Confessional Basis of Lutheran Thinking on Church-State Issues," in *Church and State: Lutheran Perspectives*, eds. John Stumme and Robert Tuttle (Philadelphia: Fortress Press, 2003), 16.

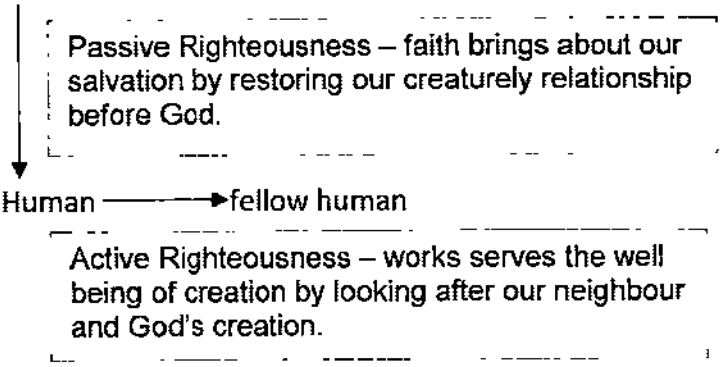
39 See Robert Kolb & Charles P. Arand, *The Genius of Luther's Theology: A Wittenberg Way of Thinking for the Contemporary Church*(Grand Rapids: Baker Academics, 2008), 30.

40 See Robert Kolb & Charles P. Arand, 31.

41 Ibid, 28.

42 Ibid, 28

We need to understand that the two righteousness are not alternative forms of human existence, to be a human being as God created and perfect one needs to be totally passive and totally active, righteous before God and man, one without the other can lead to a diminishing humanity.[43]


God
Passive Righteousness – faith brings about our salvation by restoring our creaturely relationship before God.
Human
fellow human
Active Righteousness – works serves the well being of creation by looking after our neighbour and God's creation.

***Communio Sanctorum*: Serving Our Neighbour**

So a rightful understanding of faith and righteousness from a Lutheran perspective would have helped us to understand that it is not wrong for a believer to be wealthy and healthy, definitely not, but to make it our priority and to conclude that it is an outcome of one's faith may, in fact, allow us to be indifferent to fellow believers and non-believers (Christians and non-Christians) who are not wealthy and/or healthy. God blesses us with resources/health so that we are able to bless others (active righteousness), and looking at prosperity theology one may conclude that a person or a community is poor or sick because of their "lack of faith" and therefore may distance themselves from reaching out to that particular person or community. The danger as I see it, adherents to prosperity theology may become an

43 Ibid, 29-30.

inclusive gathering that doesn't reach out to share with its neighbour both within and outside the community.

Luther's understanding of *communio* or community can be expressed as "a holy community", "a holy people". This community is made holy by God, It is more than an inclusive gathering, for Luther also thinks of it as a unity where communion as a summary or collective concept.[44] Luther understands *communio* in this sense as the sharing of goods among the believers, the giving and receiving of the members to and from each other, the becoming of one with all others, and working for one another.[45]*Communio* and the ideas of participation and contribution [communicare] were closely related to Luther's thinking. It is the nature of this gathering or community that everything is held in common as what Luther said, "I believe that in this community or Christendom all things are held in common."[46] Whatever concerns one member of the body concerns the whole body, this means that believers are to live, share, receive, rejoice, suffer and do everything for each other as members of one body, and this is the community of the holy [*communio sanctorum*].[47]

Prosperity theology sounds very promising and it is attractive for a believer, since he or she can seek for solutions to life's problem through his or her confession of faith, but the danger is, as I mentioned earlier is the higher possibility of becoming indifferent to others and the temptation to retain resources privately, finally leading to self-indulgence. Sharing our resources with our neighbour or a community that is in need is not something new, it is biblical as we read in Acts 4: 32-35. We

44 Paul Althaus, *The Theology of Martin Luther*, Translated by Robert C. Schultz (Philadelphia: Fortress Press, 1966), 295.
45 Paul Althaus, *The Theology of Martin Luther*, .296.
46 Ibid, 296-297
47 Ibid, 306 and 300.

receive resources from God (passive) so that we are able to give/bless others (active), believers and non-believers alike.

Thank you and may our good Lord Jesus Christ continue to bless, guide and lead us to explore biblical understanding of prosperity. Amen.

REPORT FROM GROUP DISCUSSION – 2.0

Report 1: Priesthood of All Believers (Lutheran Response)

1. Question : How do Pentecostals understand the mediatory function of a priest.
2. Has the democratization of priesthood diminished the priestly function of the Ordained Ministry.
3. The context of Priesthood of all believers and the OT priesthood – any relation
4. Priesthood of believers – does the ordained Pastor have very special tasks assigned.

- No mediatory function. Individuals intercede for the people and exercise of spiritual gifts. Leading people to a spiritual experience.
- Ordained ministers needed for spiritual formation.
- 3 offices included. Christ has fulfilled the task. Intercessory function.
- Yes. Spiritual rites/ sacraments.

Agreed

1. Importance of total participation of the congregation.
2. Preserving the gospel and propagating the gospel.
3. The doctrine allows for a greater space for practice of spiritual gifts.
4. That women and laity share a role in ministry, however in some places cultural inhibitions prevail.

5. Participatory ecclesiology is agreed upon

Differences

1. Definition of Ministry –What constitutes ministry. Lutherans define it as Word and Sacrament (Evangelism, Discipleship, Welfare, Development and Peace and Justice)
2. Ordained ministers have a greater ministry within the Christian community and the lay through their vocation reach out to the world.

Report 2: Priesthood of All Believers (Pentecostal Response)

Similarities	Differences
Both Lutherans and Pentecostals believe that every believer is a priest and do not need a mediator before God.	We do not use the language "priesthood of all believers" though Pentecostals practice the same.
Both Lutherans and some Pentecostals recognise the role of the pastor as more "sacred" then other vocations.	Pentecostals view "calling" as a full time calling which is more personal in nature. Pentecostals view calling as a personal encounter from the Lord for a specific purpose of serving God, not just the church. Pentecostals are moving towards Luther's view of vocation i.e. The Charismatics view vocation to include serving in the market place (7 mountains), serve in the church, etc. The Pentecostals believe the laity are empowered by the gifts of the Holy Spirit to serve in specific area.
Both Lutherans and Pentecostals desire that all members of the Body of Christ should serve actively.	Pentecostals do not have a distinction of office and function in terms of the priesthood of all believers. Pentecostal clergy role do not hold to a sacramental view but we understand it as ordinance which

	is more symbolic. Pentecostals are allowing laity to administer the holy communion with approval from the pastors. For now Water Baptism it is still performed by credentialed member in the AG, but we have heard of Charismatic believers who are performing water baptism. And also do not perform absolution upon the congregation. However, the Pentecostal clergy are called upon to pray and counsel the congregation.
Both Traditions affirm that there is a calling from the Lord to serve.	There appears to be a two-tier vocation present in the Lutheran tradition, where it seems like the sacred vocation is "higher calling" than that of the laity. Pentecostal doctrine teaches that all are equal and even pastors to be servant leaders. But in practice sometimes clergy are placed a little higher in the spiritual hierarchy.
	The Baptism of the Holy Spirit is like a equalizing factor to empower both the clergy and laity to do the work of the ministry, which is includes proclaiming the word and building the Body of

	Christ. This also includes starting and leading churches. The Lutherans believe that the stewardship of the word and sacraments which is the sacred vocation of a pastor. How do the laity in the Lutheran tradition realise their role as priesthood of believers? The Pentecostals have the empowerment of the Holy Spirit upon each believer as the basis for igniting this teaching.
	Absolution of sins that comes under the authority of the pastor in the Lutheran tradition remains a problem for Pentecostals. We seek clarification as we understand that our sins are forgiven by Christ when we confess individually to God?

Report 3 : Prosperity Gospel – Pentecostal Response

Similarities	Differences
Both agree that the Prosperity Theology teachings are prone to manipulations and becoming too extreme.	Both Traditions start from some different premises when it comes to the understanding of prosperity. Pentecostals started out as a financially poor movement which compelled us to seek out answers in the bible. The theology was already in the Bible to seek God for blessings. Whereas the Lutherans started out as a state-run church so it began from a position where wealth was not a problem.
	Pentecostals theologize from a personal perspective whereas Lutherans theologize from a communal perspective. For Pentecostals the understanding of prosperity has to do with individual needs, whereas the Lutherans are more concerned with community needs.
	Lutherans seem to have a passive spirituality where God gives the blessings, and Pentecostals have a spiritual understanding of asking God actively for blessings. How is the positioning of active and passive understanding understood or

	taught by the Lutherans? What is the spirituals gifts theology in the Lutherans? Do the Lutherans ask God for personal blessings? Are Lutherans more trained to accept contentment? Do Lutherans teach and practice tithing? And what is the reason for tithing, if so? 3 John 2 Eph 1:3
	Pentecostal believe in a realized eschatology where the future heavenly blessings can be experienced today here on earth.

Report 4: Prosperity Gospel (Lutheran Response)

Similarities	Differences
Blessings are received in order to be shared	Give in order receive
We can pray for health, wealth and happiness	
There needs to be a further study of the subject on contextual application.	
Motive: Enjoy God's grace and love	Motive: Mission
We agree with the Pentecostals that giving money to the church or mission should not be treated as investment.	
We agree with the Pentecostals that poverty and sickness are not necessarily caused by sin alone.	
Moving the attention from "what I want" to "what we need"	Focus - Lutherans: God is with us in suffering / Pentecostals: How God helps us overcome suffering.
Moving from "prosperity" to "blessing"	
Suffering as part of humanity	
We agree there are diverse opinions on the doctrine both in the Lutheran circles and Pentecostal	

Need for cultural reform	
Lack of prosperity cannot be equated with lack of faith or grace.	
How wealth is acquired and utilized must be guided by proper ethics.	

Question 1
What is God-given mandate?

Question 2
Is it possible to pursue happiness without being focused on temporal things?

- Holy laughter, as joy even in suffering. For some is possible.
- Joy is internal and is more important than external happiness. Both are in some ways inter-connected.

Question 3
Why is there suffering.

- Not necessarily curse or punishment, it could be natural as well. Hence, suffering could be overcome in the power of Jesus.
- Suffering is not always an obstacle that needs to be overcome. Lutherans focus on Pauline, Pentecostal on Acts.
- Non-healing does not mean punishment or lack of faith. God's needs to be honored.

Participants at the Dialogue 2.0

Presenter: Dr Eric - STS

Presenter: Rev Steven - ELCM

Presenter: Rev Sunita Philips - AOIC

Presenter: Dr Victor Lee – Bible College M'sia

Rev Jacob David - AOIC

Dialogue in Session

Dialogue in Session

Appendix 1

LUTHERAN IDENTITY IN ASIA AND THE CHANGING GLOBAL CONTEXT

(Dr Wilfred J Samuel- Sabah Theological Seminary Malaysia)

Presented at the Lutheran – Pentecostal Dialogue

Introduction

We are dealing with a very vital question on identity in general and the Asian Lutheran Identity in specific. Identity plays significant role in determining how we understand and experience the world, as well as shaping the types of opportunities and challenges we face. See-Abraham Maslow defined a hierarchy of needs[1]

The Search for Asian Lutheran Identity

World Lutheran identity has evolved over the centuries, in that it has embraced a flexi model in its journey of becoming a communion of Churches. As Dr Mtata notes, "This Lutheran communion has its basis and unity in the common understanding and proclamation of the Gospel in Word and Sacrament grounded in the witness of Holy Scripture and guarded and expressed by the Lutheran Confessions to which all Lutheran Churches are committed."[2] Hence, in this journey, which intends to provide a reinterpretation of the Lutheran identity in the Asian context, is certainly a complex process due to its diversity. It is my opinion that the Asian Lutheran Identity is not static and defies definition; hence could only be described in general terms.

Just as an individual's **identity is a personal matter and there can be many historical, socioeconomic, and sociological factors that can directly or indirectly influence this decision, so is the Asian context. With all its diversity** in-terms of people, culture, social-

economic orientation, majority religious domination and geographic mass etc, our search of an Asian Lutheran identity needs to have an open attitude in celebrating our differences combined with an ardent seeking for mutuality and cooperation.

In the global context the reinterpretation process has ideologically and theologically given birth to various identity forms validated as Lutheran. These forms have with them a conservative outlook or a moderate outlook or a more liberal outlook. Asian Lutheran Churches, since of early has generally subscribed to a denominational identity rather than a doctrinal identity; but had at the same time given a stronger emphasis to spiritual notions rather than socio-ethical concerns in defining what is it to be a Lutheran Church in Asia. End of the day, what we seek here is for a self understanding, which would help the local Lutheran Communion overcome rigid and narrow interpretations. This is well affirmed in the 1984 Budapest Assembly document where the member Churches had adopted a statement on the "Self-Understanding and Task of the Lutheran World Federation"[3]

Despite those complexities, in this paper I will endeavor to draw some notions in describing and reinterpreting our Asian Lutheran identity within this changing global Asian context. The discussions here on identity should also need to keep a keen eye on media influences, geo-politics and post-modernism impact to allow a holistic understanding of our reinterpretation. This journey would take us to consider the following 6 areas:

1. ECUMENICAL PARTNERSHIP AND COMMUNION

Jesus prayed for oneness of the Church even as His death was approaching, "That they all may be one..." (Jn. 17: 21). It is obvious that Jesus prayed for something that was attainable by the Church, hence, the aspect of communion ought to be taken

seriously. With His death approaching, this communion and unity aspect seems to be the most pressing and urgent task. As a contrast Jesus also illustrated the result of disunity when he said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12: 25). God does not require of us something that is impossible to practice and then condemn when we fail (I Cor. 1-3). Similarly, As cited in the LWF document on Self Understanding of Lutheran Communion Study Document - Department for Theology and Public Witness (2015), the communion expression is a vital hallmark of Lutheran ecclesiology since its early days. "This communion with Christ through faith and participation in his saving work implies deep solidarity with one another and intrinsically includes the sharing of material and spiritual resources.

Furthermore, this impels mutual commitment and common life and action. The communion is lived out not [in] a coerced and prescribed uniformity. It realizes itself in a variety of forms. It lives and works through the multiplicity of gifts it receives and the variety of tasks placed before it"[4] Hence this communion, being a principle and praxis, reflects a dynamic inter-connectedness of communal living by integrating the Christian faith and action, in order to promote peace, hope and love.

As rightly noted in the above mentioned Study Document, it is therefore both a gift received and requires tasks to be performed in order to make the communion real and meaningful. "According to the New Testament, communion/*koinonia* points to the significance of the "communion of saints" as the communion of believers who share Word and sacrament, worship and prayer, and the gifts of God."[5] As Bishop Dr Wesley Kigasung of ELCPNG, mentioned in his keynote address to the June 4-7 Asian Church Leadership Conference (ACLC), there is an

"excitement at the growth of the region's Lutheran Churches into "a unified body, as we now like to refer to ourselves as a communion of churches in Asia."[6] Living as a communion and in communion is hallmark of Asian Lutheran identity.

This communion is not just among the Lutheran, but extends into the ecumenical sphere too. In most parts of Asia, Christianity is a minority faith and at the same time the fact of denominational pluralism is a reality. Hence, enhancing ecumenical unity and Church cooperation is vital. Lutheran Churches in seeking to fulfill the Great Commission and Great Commandment need to transcend denominational boundaries and constantly seek to overcome ecumenical challenges. In Asia some see denominationalism as a legacy of foreign mission agencies in promoting a particular brand name. Learning from past history ecumenism must not just be seen in functional terms but as a dynamic unity ('that they may be one').

It is within this context that we see the importance of inter-denominational dialogue, which has led us to this consultation on "Lutheran –Pentecostal Dialogue". Allan Anderson has written quite extensively on the historical Pentecostal development in East Asia in his article titled "Pentecostalism in East Asia: Indigenous Oriental Christianity?[7] Cecil M. Robeck, Jr. in his article, "The International Lutheran – Pentecostal Dialogue: Some Reflections on Its Past and Future", notes some of the concerns raised in previous dialogues sessions. "First, how do we encounter Christ in proclamation? Second, how do we encounter Christ in the sacraments or ordinances? And third, how do we encounter Christ in charisms? Each of these questions was explored at a deeper level, leading to helpful suggestions for the Dialogue's future exploration."[8]

As we try to synergize the two issues (in the Asian context), namely Lutheran Identity and dialogue with Pentecostalism, we

need to underline the key area of difference, which is Pneumatology. Dr Wilfred J Samuel has published his book on "Charismatic Folk Christianity", where the author identifies the possible reasons for the growth of the Pentecostalism and Neo-Pentecostalism in Asia. Namely:

a. **Sociological**: The sociological view suggests that, secularization of religion, social disorganization and economic deprivation remain the primary cause for the charismatic growth. The capacity to exercise spiritual gifts and the practical application of the doctrine of 'priesthood of all believers' is seen to provide a strong identity, purpose and status for the adherents within the society.
b. **Psychological** : A study done by Luther P. Gerlach and Virginia H. Hine of the Department of Anthropology at the University of Minnesota, reports that "the success of the charismatic revival is to be sought rather in the dynamics [9] of the movement itself." [10] Its capacity to grow is related to the dynamism to draw people towards it through simplicity, vibrancy, dynamism in preaching, fellowship focus, celebrative worship and practical ministry.
c. **Theological** : To the pietist, the growth of Pentecostl and neo-pentecostal Christianity into a powerful wave is truly the work of the Spirit in renewing the Church of arid intellectualism and spiritual lethargy.
d. **Cultural** : Based on Hollenweger's thesis, Pentecostal growth may be related to the successful adaptation of the gospel in the third world cultures through its focus on the supernatural, spirit healing and similar characteristics, which served as a bridge between animistic religions and Neo pentecostal Christianity. [11]

As a basis and foundation to the Lutheran-Pentecostal dialogue we need to consider the theological location of Lutheran Pneumatology and Pentecostal Pneumatology by placing them side by side. This would serve as a bridge to enhance communion and develop better understanding. However, the absence of any systematic writing on the doctrine of the Holy Spirit by Luther is a known fact. Despite that, Luther's Pneumatology could be easily reconstructed through his teachings in the Small and Large Catechisms, commentaries, confessions, polemical tracts, Pentecostal Sermons, hymns, etc. On investigation we could concur with the many Lutheran scholars, that, Luther's Pneumatology generally reflected agreement with the Old Church dogma. In most cases Luther's discussions on the Pneumatology were occasioned by the need to respond to sectarianism.

The Work of the Holy Spirit - Location in Lutheranism

In Systematic Theology the work of the Holy Spirit is generally considered along with man's reconciliation with God and application of redemptive benefits. It would incorporate themes such as election, union with Christ, regeneration, conversion, justification and sanctification.

Luther could not have been more precise in stating the work of the Holy Spirit as may be found in his concluding remarks of his interpretation of Psalm 117 (his revised edition). He concluded this 1930 document (addressed to Hans von Sternberg) by stating: "But God, our dear Father, who through His dear Son and our Lord and Savior, Jesus Christ, has so richly enlightened us – may he strengthen us with perfect faith through His Holy Spirit and give us power to follow His light faithfully and diligently, and praise and extol Him, both in teaching and in life."

[12] Noticeably, central Systematic Theological themes related to the work of the Spirit are so intricately woven into a single statement pregnant with meaning. The same is expressly mentioned in article XI of the Epitome in the context of `election'. "In addition he promises the power and operation of the Holy Spirit and divine assistance for steadfastness and eternal life." [13] ***In summary Luther and the Confessions corporately understand the work of the Spirit in terms of `offering' and `applying' the treasure of salvation.*** While the `offering' may be placed in the context of justification, the `applying' is related to the post-justification state or sanctification process. In justification, the 'offering' "takes place through the preaching of the Word...God reveals his will in this way, and that in those who he thus calls he will be efficaciously active through the Word so that they may be illuminated, converted, and saved. For the Word through which we are called is a ministry of the Spirit." [14] (cf. Jn.10:27-28/ 2Cor.3:8/ Rom.1:16) Similarly, in the post justification context it is again the Spirit who "testifies to the elect that they are `children of God (Rom.8:16)" [15] and ensure those who are decreed "pray and give thanks, are sanctified in love, have hope, patience, and comfort in afflictions (Eph.1:11, 13, Rom.8:25)." [16] For deeper appreciation of the subject (work of the Spirit) and location in Lutheran theology, it would be helpful to view it under the following sub-headings: **Witness, Comforter and Enabler.**

The Work of the Spirit - Witness

In Lutheran theology the 'offering and application' of the gift of salvation is first considered on a communicative level. Here the Spirit of God plays the crucial role in communicating the will of God (John 16:5-16). As the Spirit of Truth, His mission is to guide people into truth, which is basically knowledge of sin, righteousness and judgment (John 16:9). Luther in his preface to

the Second Psalm (March 1532) offers a brief observation (which he would of course clarify later in the main text later) concerning the operative mode of the Spirit. Here Luther draws focus on the Word and worship as chief communicative elements.[17] We may even want to understand Luther at this point as saying Word is indeed worship, since the Spirit is present. Luther cross-refers to Acts 4:25 in his study of the Second Psalm to assert this key notion and indicates that it is the key function of the Holy Spirit to witness concerning God and his will. This thought receives a heightened emphasis in Luther's interpretation of Psalm 3, 8 and 51. In these sections too the concept of the Holy Spirit as the communicator or revealer of God is gradually developed into a christocentric framework.

While nature revealed God in a `general way' (*revelatio generalis*), the Spirit reveals God in Christ in a `special' way (*revelatio specialis*). To Luther these "are divine and heavenly doctrines. Unless they are taught by the Great Spirit, they cannot enter the heart of man."[18] Such testimony as borne by the Spirit is an important work of the Spirit in Lutheran theology, since in absence of it human beings are eternally lost. Truth "cannot be understood without the Holy Spirit for they are abysses of divine wisdom in which the reason is completely submerged and lost."[19] The `gate-keeping' imagery used by Luther in his interpretation of Psalm 68, is yet another expression of the role of the Spirit. "For if God does not open and explain the Holy Writ, no one can understand it, it will remain a closed book enveloped in darkness."[20]

Work of the Spirit - Comforter

Our second point concerns the work of the Spirit as the Comforter. Both the Lutheran Confessions and Luther agree that this function of the Spirit should not be just understood in

utilitarian terms; consolation in the midst of emotional sadness or worry. It encompasses a much wider theological perspective with regenerative implications. It would then include such themes as `Law and Gospel' and `Sin and Grace'. To comfort is to preach about grace and the gracious disposition of God. As elucidated in the Formula of Concord, the context of comfort is depravity and its tormenting effects. "For the Gospel and Christ are not ordained and given us to terrify or to condemn us, but to comfort and lift upright those who are terrified and disconsolate." [21] Similarly, the Augsburg Confession emphasizes that "faith is no idle knowledge, nor can it exist with mortal sin, but it is a work of the Spirit that frees us from death, comforting and quickening terrified minds." [22]

Luther refers to this comforting role of the Spirit in his interpretation on Psalm 118:6. The context here is spiritual and eternal joy as characteristic features of the Spirit. Luther notes, comfort "does not come to us without the Word, which the Holy Spirit effectively calls to mind and enkindles in our hearts, even though it has been heard ten years." [23] Luther in synonymy with the Confessions views `comforting' in the context of `sin management'. Recognizing the vital connective element between the `comforting of the Spirit' and the `Word' (the operative means of the Spirit) in `spiritual jubilation' is an important location Lutheran theology. True jubilation or celebration is when sin is effectively dealt with.

Since the struggle or `spiritual warfare' between 'Old Adam and the 'New Adam' is a biblical reality, the Spirit's aid cannot be ignored but only depended upon. "Thus the weakness of our own flesh and Old Adam are also in the picture, so that on every hand it becomes difficult and labors to remain steadfast and to await the end. That is why the Holy Spirit has much work to do and comfort his own." [24] Impact of sin is a continued concern and is

addressed objectively in the Lutheran doctrine of sanctification. Through sanctification, as Luther states in his Large Catechism, "...the Holy Spirit makes us holy, as his name implies." It is a process whereby the believer is constantly aided in remaining faithful and performance of good deeds. The sanctificatory work of the Spirit as the Confessions [25] state is performed through the Church, forgiveness of sins, resurrection of the body and life everlasting. The Church being a community nurtured by the Spirit is therefore endowed the designation 'holy community' or sanctified people. "Until the last day the Holy Spirit remains with the holy community or Christian people. By it he creates and increases sanctification, causing it daily to grow and become strong in faith and in the fruits of the Spirit." [26] Neither does the need for sanctification nor the power of sin lack emphasis in Lutheran Pneumatology or Soteriology. The need for a comforter becomes all the more real and urgent through recognition of the menacing and tormenting impact of sin.

d) The Work of the Spirit - Enabler

Our third consideration concerns the enabling function of the Spirit. In justification the Spirit enables the individual to recognize and receive the offer of salvation made through the Gospel through faith and by grace. It is a fundamental thought in Lutheranism, that, God would be "effective and active in us by his Holy Spirit through the Word when it is preached, heard, and meditated on, would convert hearts to true repentance, and would enlighten them in true faith" [27]. Here we are introduced to the idea that the enabling power of the Holy Spirit leads into repentance and regeneration, thus espousing far reaching spiritual consequences than the human mind actually comprehends. Objectively then, through this enabling of the Spirit "we are consoled by faith through hearing the Gospel of

the forgiveness of sins...so that we can think rightly about God, fear him, and believe in him." [28]

In Lutheran theology as we tread on from the justification scene and cross into the territory of 'good works', the enabling character of the Spirit is further illuminated. Therefore we could say without creating any theological doubt, that Luther and the Confessions regarded holy and responsible Christian living with concern and earnest. Holy living is addressed in the context of good works and answers the question; 'what makes a person holy in the sight of God and induces godliness? The Confessional statement "God is not to be taken lightly" [29] is loaded with meaning in terms of Christian responsibility and virtue. Holiness and godliness are tied up with obedience to God; not as optional but mandatory. It is in fact a sign of faith. "We do not overthrow the law, Paul says (Rom.3:31), but uphold it; for when we have received the Holy Spirit by faith, the keeping of the law necessarily follows, by which love, patience, chastity, and other fruit of the Spirit gradually increase."[30] The enabling activity of the Holy Spirit induces positive obedience thus continuing the sanctificatory process in ensuring production of good works and virtuous living. Obedience may be externally characterized by willingness and readiness to serve, offer and honor when it is due. Here we could observe the vital role of the Spirit in help fulfill the missiological task (Luke 6:20-23). To summarize the Confessional thought it may be useful to quote from Luther's preface to the Epistle of Romans.

> Faith is a divine work in us that transforms us and begets us anew from God, kills the Old Adam, makes us entirely different people in heart, spirit, mind and all our powers, and brings the Holy Spirit with it. On, faith is a living, busy, active, mighty things, so that it is impossible for it not to be constantly doing what is good. Likewise, faith does not

> ask if good works are to be done, but before one can ask, faith has already done them and is constantly active...It is therefore as impossible to separate works from faith as it is to separate heat from light and light from fire." [31]

Thus far we have noted that in Lutheran Pneumatology sin management, strengthening, empowering, holiness, good works and leading a fruitful Christian life in a constructive and progressive manner may only be made possible through the Spirit. It is important that Lutherans in so elucidating the work of the Spirit also hold in proper balance the centrality of the Word, Trinity and Christocentrism. I believe, these are key standpoints for our dialogue with Pentecostalism, as well as enhancing Lutheran identity.

2. LUTHERAN IDENTITY AND CONFESSIONAL RESPONSIBILITY

Asian Lutherans Churches subscribe to the belief that the Bible is the Word of God and the Lutheran Confessions are accepted as formulation suitable for instilling Christian faith, as they are constructed on the basis of Biblical teachings. Here the importance to accept the Bible as the Word of God needs reiteration. We can note how the phrase "based upon the Word of God" repeatedly appears in the Book of Concord in relation to the rule and norm. The Solid Declaration notes, Luther asserted that "the Word of God is and should remain the sole rule and norm of all doctrine, and that no human being's writings dare be put on a par with it, but that everything must be subjected to it."[32] The Asian Lutheran identity, I believe, subscribes to this vital affirmation in its hermeneutical and contextual responsibility. In a world highly influenced by postmodernism, where, the popular inclination is to deem that the Bible is not the Word of God, but

contains the Word of God, the Asian Lutheran identity must come as a prophetic voice calling for reformation.

Our Asian Lutheran identity therefore must continue to be a communion that undergirds the acceptance of the Lutheran Confessions and acceptance of the Bible as the Word of God. Here probably people may raise a question as to what it means "Bible is the Word of God". The Asian Churches in the process of redefining their Lutheran confessional identity must address that question for purpose of doctrinal clarity. Namely, how does the Bible "function" authoritatively within local Lutheran faith community or church and shape the way it is perceived and taken seriously?

3. LUTHERAN IDENTITY AND CONTEXTUAL RESPONSIBILITY

Asia being uniquely diverse, the Asian Lutheran Church is required to constantly explore and seek new and meaningful ways in relating and interacting with the different religions and cultures. Here, I would like to point out that the Asian Lutheran Churches' greatest challenge rests in contextualization of the Christian message and creating a positive attitude concerning culture. Contextualization is the process that attempts to read the Scriptures with the context of the recipients in mind and making it understandable, practical and acceptable to the hearers. The Asian Lutheran Church, when it adopts a positive attitude towards culture, it would achieve two successive goals: first, making the Bible and gospel message relevant through in-culturization, contextualization and indigenization; and second, developing an attitude of personhood with people who are different to us. Both require that the Asian Lutheran Church take the issue of 'culture and the gospel' seriously enough to put its

act together, and prevent uncritical importation and appropriation of Western models and ideologies.

The way Asian Christians understand the gospel and participate in mission must be developed from within Asia by taking into consideration Asian realities; namely, poverty, marginalization, globalization, colonialism, Christian minority, drug abuse, etc. Certainly the call to rethinking Asian identity and Asian approaches does not imply that we merely provide for some form of a cosmetic change to existing Western models in Asia but more so a call to develop indigenous models. Concepts such as in-culturation and indigenization must therefore be carefully inculcated into the Asian Lutheran Church without neglecting the crucial aspects of ecclesiology and mission. The reason why the Asian Lutheran Church seeks to become indigenous is to remain faithful to biblical ecclesiology. Being a Church we share two responsibilities: 'being called out' to worship (1 Pet. 2:5-9) and being 'sent back' into the world to serve as effective witness (Jn. 17:18, 20:21). Concern about syncretism (faith being diluted) and danger of culture undermining the Divine truth cannot be overlooked either. All cultures and cultural practices must be tested and judged by the Scriptures. But such concerns must not dampen or suppress our effort towards in-culturization but guide the process of making faith relevant to the context.

4. LUTHERAN IDENTITY AND LITURGICAL RESPONSIBILITY

Given today's context, where neo-Pentecostalism has impacted most Asian Churches, the process of redefining the Asian Lutheran identity, should rightly engage and revisit the question surrounding the expression "we are a liturgical Church". According the "Apology" the term "liturgy" fits well with ministry

(Apology XXIV:79-81). Hence the Lutheran Church remains a liturgical church, as long as congregational piety is characterized by the proclamation of the Gospel and administration of the Sacraments in an orderly, dignified and Scripturally-guided system. In the contemporary usage, the term liturgy is generally applied in relation to worship services.

To clarify misconceptions surrounding liturgical worship, we shall begin by defining the term 'liturgy'. The term 'liturgy or liturgical' is commonly applied in the context of the traditional Church usage of set service orders, clerical vestment, observance of Church calendar, etc. The term liturgy is derived from the Greek word 'leitourgia', implying an act of ministry or service (Phil. 2:30). Since Christian worship carries the notion of servanthood, its application in relation to worship is thus prominent. Probably the next question to daunt an inquisitive mind would be concerning the role of liturgy in worship. How valid and good are the liturgical elements, which are expressly promoted within traditional churches.

In any worship, liturgical or 'Pentecostal', two components are necessary for meaningful worship; first, the availability of appropriate tools or worship aids (songs, music etc.) and second, the attitude of the worshipper (servanthood). Taking a closer look at the Scriptures we could notice that the liturgical practices applied in Jewish worship, were those approved through divine revelations. But what accounted for God's later resentment for some of the liturgical practices in Judaism is to be found in the people's careless appropriation of those practices and their wrongful attitude in worship (Mal.3:8-18). Therefore it is not the liturgical practices in isolation that were condemned or denounced as illegitimate but the absence of the required spiritual attitude in worship.

We need to find ways to resolve the liturgical-Pentecostal (charismatic) divide so as to enhance purposeful communion and ecumenicity. A vital lesson may be derived from the 'Apology' "...we believe that the true unity of the church is not harmed by differences in rites instituted by men, although we like it when universal rites are observed for the sake of tranquility. So in our churches we willingly observe the order of the Mass, the Lord's Day, and the other more important feast days. With a very thankful spirit we cherish the useful and ancient ordinances, especially when they contain a discipline that serves to educate and instruct the people and the inexperienced". (Apology VII/VIII:33).

5. LUTHERAN IDENTITY AND REFORMATION RESPONSIBILITY

Reformation Sunday, serves as an important reminder, not only of the Reformation that took place 500 years ago, but as a wake-up call for us in Asia. We are reminded that we need to look to Christ and the cross for our forgiveness, life, and salvation – in Paul's words 'boast about Christ'. A call for reformation is a call to return to the true teachings of the Word of God. The Asian Lutheran Church continues to cherish Reformation and seeks to identify itself as an instrument of reformation in proclaiming the Gospel of Jesus Christ, crucified, for the sins of the world to the people in our community, and throughout the world for Jesus' sake. This ought to be done with much prayer and humility.

6. LUTHERAN IDENTITY AND SOCIAL TRANSFORMATION RESPONSIBILITY

Both at global macro level and Asian micro level, socio-economic and political contexts are experiencing dramatic change and at a rapid pace. There is a constant demand for people to respond to these changes quickly and radically. Those who are unable to respond, due to reasons beyond their scope and means, may eventually become alienated and displaced within their community. Such displacement certainly contributes to various forms of social ill such as: poverty, illiteracy, alcoholism, abuse of a spouse or child, erosion of human rights, unemployment, migration, a rise in urban poverty, violence, HIV/AIDS, a breakdown in family structures, etc. While the Church in general and the Asian Lutheran Church in particular may not be able to prevent this global flux, it could become a bridge between the two sectors of the population impacted the most by it: the developed and the displaced. This Lutheran identity is vital in remaining faithful to the call to be witnesses to the gospel of Christ and practicing the art of being the "salt and light" on earth.

I truly hope the this Lutheran-Pentecostal dialogue will achieve its two fold task, enhance our identity as Lutheran and embrace our Pentecostal neighbors in communion.

Endnotes

[1] http://changingminds.org/explanations/needs/identity.htm

a. Self actualization
b. Esteem
c. Belonging
d. Safety
e. Physical needs

[2] Kenneth Mtata, Basic Elements of Lutheran Identity, Paper Presented at Soechi Hotel, Medan/ Indonesia, 17-21 November 2014, LWF Document, p15.

[3] "This Lutheran communion of Churches finds its visible expression in pulpit and altar fellowship, in common witness and service, in the joint fulfillment of the missionary task, and in openness to ecumenical cooperation, dialogue and community. The Lutheran Churches of the world consider their communion as an expression of the one, holy, catholic, and apostolic Church.".Carl H. Mau (ed.), Budapest 1984. "In Christ – Hope for the Word." Official Proceedings of the Seventh Assembly of the Lutheran World Federation, LWF Report No. 19/20 (Geneva: The Lutheran World Federation, 1985), 176.

[4] **Communio/Koinonia. A New Testament-Early Christian Concept and its Contemporary Appropriation and Significance, A Study by the Institute for Ecumenical Research, Strasbourg, (1990), p,8.**

[1] Self Understanding of Lutheran Communion Study Document - Department for Theology and Public Witness (2015), p.10.

[1] Discussion on Identity of LWF Communion Prominent at Asian Regional Conference http://www.lutheranworld.org/News/Welcome.EN.html KUALA LUMPUR, Malaysia/GENEVA, 15 June,2004 (LWI).

[5] Allan Anderson, Pneuma: Journal of Society for Pentecostal Studies Vol 22, Spring 2000, pp:115-132.

[6] Cecil M. Robeck, Jr - The International Lutheran – Pentecostal Dialogue: Some Reflections on Its Past and Future . April at the 50th anniversary of the Strasbourg Institute for Ecumenical Research.

[7]Dynamics - The way it operates.

a)"The network of friendship, kinship and other social ties that unites ministers, leaders, evangelists and people in a `reticulate a cephalous' organizational structure.

b)Face to face recruitment along lines of pre-existing significant social relationships. Gerlach and Hine found that relatives accounted for the recruitment of 52 percent of their total sample, and close friends for another 29 percent. 'Other recruiting relationships were those between

neighbors, business associates, fellow students, employer and employee, or teacher -student, in which previous significant interaction had occurred.

c)A strong sense of commitment that grew out of a transforming act such as the practice of `glossolalia', `which set the believer apart in some way from the larger social context, cut him off from past patterns of behavior and some times from past associations, identified high with other participants in the movement, and provided high motivation for changed behavior.

d)Encouragement to demonstrate a boldness of the Spirit for promoting the Lord's work.

e)A psychology of persecution. Among neo-Pentecostal it is found that ridicule, non-acceptance, or painful ejaculation from mainline denominational churches often resulted in increased growth, on the other had, in cases where local officialdom posed little or no opposition, recruitment was more difficult."

[8]**Ibid.,** p.4 of 22

[9]Hollenweger, Walter. **Charismatic Renewal in the Third World,** in Martin, D. and Mullen, P. eds. **Strange Gifts,** (SCM, London, 1984), p.176-180.

[10] Pelikan, Jaroslav. ed. **Luther's Works (Vol.14) – Selected Psalms III,** St.Louis, Condordia Publishing House, 1958, p.39.

[11]Tappert, G. Theodore. **The Book of Condord, Epitome:Formula of Condord: XI:8,** Philadelphia, Fortress Press, 1959, p.495.

[12]**Ibid.,** Formula of Concord: Solid Declaration: XI:29, p.621.

[13]**Ibid.,** Formula of Concord: Solid Declaration: XI:73, p.628

[14]**Ibid.,** Formula of Concord: Solid Declaration: XI:30, p.621

[15]Pelikan, Jaroslav. ed. **Luther's Works (Vol.12) – Selected Psalms** I, St.Louis, Condordia Publishing House, 1955, p.4.

[16]Pelikan, Jaroslav. ed. **Luther's Works (Vol.12) – Selected Psalms I,** St.Louis, Condordia Publishing House, 1955, p.303.

[17]Pelikan, Jaroslav. ed. **Luther's Works (Vol.12) – Selected Psalms I,** St.Louis, Condordia Publishing House, 1955, p.266.

[18]Pelikan, Jaroslav. ed. **Luther's Works (Vol.13) – Selected Psalms II,** St.Louis, Condordia Publishing House, 1956, p.17.

[19]Tappert, G. Theodore. The Book of Concord, **op.cit.,** Formula of Concord: Solid Declaration: V:12, p.560.

[20]Tappert, G. Theodore. The Book of Condord, **op.cit.,** Apology:IV:115.p.123.

[21]Pelikan, Jaroslav. ed. **Luther's Works (Vol.14) – Selected Psalms III,** St.Louis, Condordia Publishing House, 1958, p.62.

[22]Pelikan, Jaroslav. ed. **Luther's Works (Vol.13) – Selected Psalms II**, St.Louis, Condordia Publishing House, 1956, p.179.
[23]Tappert, G. Theodore. The Book of Concord, **op.cit.,** Luther's Large Catechism: Second Part:37, p.415
[24]**Ibid.**, Luther's Large Catechism: Second Part:52, p.417.
[25] Tappert, G. Theodore. The Book of Concord, **op.cit.,** Formula of Concord: Solid Declaration: XI:17, p.619.
[26]Tappert, G. Theodore. The Book of Concord, **op.cit.,** Apology:IV:135, p.126.
[27]**Ibid.**, Luther's Large Catechism: First Part :149, p.385.
[28]Tappert, G. Theodore. The Book of Concord, **op.cit.,** Apology:XX:14, p.229.
[29]Tappert, G. Theodore. The Book of Concord, **op.cit.,** Formula of Concord: Solid Declaration: IV: 12, p.553.
[30] Theodore Tappert, Book of Concord –Part 2, SD, 5:9, Fortress Press, Philadelphia1959, p.505.

APPENDIX 2
KEY PENTECOSTAL HISTORICAL AND THEOLOGICAL STANDPOINTS: A REFLECTION

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Abstract

In this paper, an attempt is made to cover and reflect on key Pentecostal historical and theological standpoints for the purpose of the Lutheran – Pentecostal/Charismatic Dialogue in Malaysia, 28-31 March 2017 at Sabah Theological Seminary.

1. Introduction

On a personal level, the word "Pentecostal" or "Pentecostalism" never fails to bring to mind Acts 1 and 2. The Lord Jesus Christ ordered the early disciples not to depart from Jerusalem, but to wait for the promise of the Father in Heaven, which is the baptism in the Holy Spirit (Acts 1:4,5).When the day of Pentecost arrived, 120 of the disciples who gathered in one place were all filled with the Holy Spirit when a sound like a mighty rushing wind suddenly came from heaven, and divided tongues as of fire appeared to and rested on each of the disciples (Acts 1:15, 2:1-4).

The promise of Jesus Christ was fulfilled. The disciples experienced the outpouring and infilling of the Holy Spirit. The disciples spoke in tongues. The Early Church was birthed. The Gospel of Jesus Christ spread. Many Jews and Gentiles were

added into the Kingdom of God. The Gospel and salvation then reached us today. Such was the impact.

Being brought up and having the privilege to serve in the Pentecostal/Charismatic circle for more than 15 years, and with association with the Assemblies of God movement, the author has seen and experienced the promise of the Father in Heaven, the outpouring and infilling of the Holy Spirit, the spreading of the Gospel, the addition of souls into the Kingdom of God, and also divine healing. The author believes all that was recorded in Acts 1 and 2, from which Pentecostalism is founded on, is central to the Church of Jesus Christ and should be taught, received, experienced, and practiced continuously.

2. Historical Standpoints

2.1 The Beginnings

It is perhaps acceptable to agree with Kay[1] that the beginnings of Pentecostalism are complex and are not attributed to any single individuals; the following has been noted by Kay as starting points of Pentecostalism at different times and locations.

- Revivalistic holiness preaching by the Church of God founders in the USA in the 1890's.
- Vigorous and articulate teachings on the connection between speaking in tongues and baptism in the Spirit at Bethel Bible College in Topeka, Kansas in the 1890's; Charles Fox Parham identified speaking in tongues as the "Bible evidence" of Spirit baptism.[2]
- Revival meetings at Azusa Street, Los Angeles, California by William J. Seymour from 1906-1913; Spirit baptism with tongues was deemed a step beyond sanctification.

- Teachings on the association between baptism in the Spirit, intercession, visions, and evangelism by Pandita Ramabai at Mukti, India in 1906.
- Revival by the Presbyterians/Methodists in Korea between 1903 and 1910.

Many have considered the events at Charles Parham's bible school, and the revival meetings at Azusa Street gave birth to classical Pentecostalism; this is known as the first wave of Pentecostalism. The Azusa Street revival is one of the longest-running revivals in church history. William Seymour, a holiness preacher, was actually a student of Charles Parham; Seymour's preaching that emphasized on racial reconciliation and restoration of biblical spiritual gifts was based on the doctrinal framework provided by Parham. In and through the Azusa Street revival, Pentecostalism was launched to a worldwide audience. Classical Pentecostal groups such as the Assemblies of God, Church of God, and the Foursquare Church were birthed in this wave, and Pentecostalism spread to many countries through their missionaries. [3,4]

A second wave was recorded when Pentecostalism penetrated into the historic Protestant and Roman Catholic churches, forming the Charismatic movement perceived to have originated mainly in the US around 1960; this second wave is also known as the Charismatic Renewal. It was reported church members who received the baptism in the Holy Spirit and spoke in tongues, voluntarily or involuntarily separated themselves from their mainline American denominations; a significant number of them from this separation were added to the Pentecostal churches. A seminal figure in the Charismatic movement was Dennis Bennett, an Episcopal priest in California. The movement then continued to spread to other denominations such as the Eastern Orthodox Churches. [5,6]

A third wave of Pentecostal/Charismatic renewal was said to be linked with the ministry of John Wimber at Fuller Theological Seminary in 1981. This wave involved the neo-Charismatic groups, a vast numbers of independent and indigenous churches throughout the world. Most of these churches do not have connections with the classical Pentecostals or traditional mainline Protestant denominations.[7]

The spread of Pentecostalism in three waves gives the Three-Wave Theory, and this is the most acceptable predominant interpretation of the whole Pentecostal/Charismatic phenomenon. But this interpretation is not without its assumptions and weaknesses.[8] Further comments and discussion will not be made, as it is not the aim of this paper.

2.2 The Influence of Pentecostalism

The worldwide influence of the Pentecostal/Charismatic movement is vast. Sun noted that the movement expanded to 500 million people by the end of the twentieth century.[9] The following is a brief survey on the spread of selected classical Pentecostal groups; the list was compiled out of convenience of data collection and is not exhaustive.

- The World Assemblies of God Fellowship, the largest Pentecostal Fellowship in the world with 150 Fellowships that are members, has over 67 million members worldwide.[10]
- The Assemblies of God US has about 3.15 million adherents, about 12,800 churches, and about 36,900 ministers since 2014.[11]
- The Church of God ministries include more than 7 million members in 178 nations and territories.[12]

- The Foursquare Church has more than 7 million members around the world, with over 88,000 ministers and 100 missionaries in 68,000 churches and meeting places.[13]

Ed Stetzer[14] commented that Pentecostals continue to grow and extend their influence because they value their shared experience, which is the baptism in the Holy Spirit and speaking in tongues. They want to share their values inside and outside the local body, the church. Pentecostals are mission-minded, constantly strategizing church planting; they believe in their approach and focus on who they are, hence propagating and producing church growth.

3. Theological Standpoints

In this section, six key Pentecostal theological standpoints are presented. Only six were chosen for the sake of brevity, as it is not possible to discuss all Pentecostal doctrines ,which is exhaustive; for instance the Assemblies of God have listed 16 statements as their fundamental beliefs. There is no intention to minimize the importance of the other Pentecostal doctrines not presented.

3.1 The Scriptures Inspired

It must be stressed that Pentecostal/Charismatic doctrines and teachings are scripturally founded. While we acknowledge not all Pentecostals and Charismatic have a common position on all doctrines, we believe in the Holy Bible, the only infallible and authoritative Word of God for rule of faith and conduct. The Scriptures of the Old and New Testaments are verbally inspired of God, and the Scriptures are the revelation of God to man. The key bible references are 2 Timothy 3:15-17, 1

Thessalonians 2:13, and 2 Peter 1:21, and this forms Article 1 of the Statement of Fundamental Beliefs of the Assemblies of God.[15,16] Other Pentecostal/Charismatic groups such as the Church of God[17] and Foursquare Church[18] also hold on to this fundamental truth. Hence, we believe the teachings and doctrines from Charles Parham's bible school and subsequently Azusa Street revival meetings are God's revelation to us.

3.2 Salvation in Jesus Christ

The shed blood of Jesus Christ, the Son of God, is man's only hope of redemption. The conditions to salvation are these: we need to have repentance toward God and faith toward the Lord Jesus Christ. Man becomes an heir of God according to the hope of eternal life by the washing of regeneration and renewing of the Holy Spirit, and being justified by grace through faith (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11, 3:5-7).

The inward evidence of salvation is the direct witness of the Spirit; the Spirit of God bears witness with our spirit and reveal to us we are the children of God (Romans 8:16).The outward evidence to all men is a life of righteousness and true holiness; we renounce ungodliness and worldly passion and put on the new self that is created after the likeness of God (Ephesians 4:24; Titus 2:12).

3.3 The Three Baptisms

The three baptisms are baptism into the body of Christ, water baptism, and baptism in the Holy Spirit.

- Baptism into the body of Christ is conversion; the believer is baptized into one body in one Spirit; the baptizer is the Holy

Spirit, the candidate is the believer, and the element or medium into which the candidate is placed is Christ (1 Corinthians 12:13).

- In water baptism, the baptizer is the minister of God, the candidate is the believer, and the medium is water (Acts 2:38-41).This is John's baptism for repentance (Matthew 3:11).
- In the baptism in the Holy Spirit, the baptizer is Jesus Christ, the candidate is the believer, and the medium into which the believer is baptized into is the Spirit (Matthew 3:11; Acts 2:4). It is noted that this can occur either alongside conversion or after conversion.

Paraphrasing from George Wood, the Spirit ushers the believer into the life of Christ in conversion, and Jesus Christ ushers the believer into the dimension of the fullness of the Spirit in the baptism in the Spirit.[19]

3.4 Endued With Power – Baptism in the Holy Spirit

A common theological position that Pentecostal/ Charismatic groups believe in and emphasize on is that every believer of Jesus Christ needs a baptism in the Holy Spirit. This baptism is distinct from and subsequent to conversion, and speaking in tongues is the distinguishing mark of the baptism. This theological position has been expressed in details as Article 7 and Article 8 of the Statement of Fundamental Beliefs of the Assemblies of God,[29,21] as quoted below. It must be highlighted that the Assemblies of God sees "speaking with other tongues as the Spirit of God gives utterance" as the initial physical sign of baptism in the Holy Spirit.

Article 7: All believers are entitled to and should ardently expect, and should earnestly seek the promise of

the Father, the baptism in the Holy Spirit and fire according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4,8; 1 Corinthians 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17, 10:44-46, 11:14-16, 15:7-9). With the Baptism in the Holy Spirit come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Hebrews 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word, and for the lost (Mark 16:20).

Article 8: The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10,28), but different in purpose and use.

It should be noted that the above Articles 7 and 8arealso expressed in the declaration of faith of The Pentecostal World Fellowship.[22]

3.5 Divine Healing

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the atonement for sin, and is the privilege of all believers of Jesus Christ. The key Scriptures are Isaiah 53:4,5, Matthew 8:16,17, and James 5:14-16, and this forms Article 12 of the Statement of Fundamental Beliefs of the Assemblies of God.[23]

3.6 The Blessed Hope

With reference to 1 Thessalonians 4:16,17, Romans 8:23, and 1 Corinthians 15:51,52,those who have fallen asleep in Christ will be resurrected from their graves and translated together with believers who are alive to meet the Lord Jesus Christ in the air. This is a future moment event prior to the second coming of Christ, and is the imminent and blessed hope of the Church. It is listed as Article 13 of the Statement of Fundamental Beliefs of the Assemblies of God.[24]

4. Concluding Remarks

This paper considers key Pentecostal historical and theological standpoints for the purpose of the Lutheran-Pentecostal/Charismatic dialogue. It is widely accepted that Pentecostalism was birthed in the Azusa Street revival meetings, one of the longest-running revivals in church history, and spread through missionaries and in waves. Millions of people worldwide have been influenced and impacted. The Pentecostal/Charismatic movements will continue to grow because their focus and emphasis is on missions and church planting. The doctrines and

practices of the Pentecostals and Charismatic are both Word-driven and Spirit-driven; no doubt it must be acknowledged not all Pentecostal/Charismatic groups have a common position on all doctrines. The theological standpoints presented in this paper include the Scriptures inspired, salvation in Jesus Christ, the three baptisms, endued with power – baptism in the Holy Spirit, divine healing, and the blessed hope.

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APPENDIX 3

Pentecostal Understanding of the Person And Works of the Holy Spirit.

Paper Presented by : Rev. S. Arulandu (MTh)
Lutheran – Pentecostal / Charismatic Conversation in Malaysia.
Date : March 28th – 31st. 2017
Seminary Theology Sabah.
Kota Kinabalu,Sabah.

Introduction

Pentecostalism traces is root to a revival at the beginning of the twentieth-century. Sometimes in January 1901 Agnes Ozman began to speak in tongues at Bethel Bible School in Topeka, Kansas. Ozman was a student of Charles Fox Parham, a former Methodist preacher and also a teacher at Bethel Bible School. Charles Parham became the origin of Pentecostalism's distinctive teaching. He was the first to encouraged on tongues-speaking as the sign of Spirit baptism. (Acts. 2)

Pentecostalism was born with a second much larger revival that followed this five years later. In April 1906, William J. Seymour founded the Apostolic Faith Gospel Mission in Los Angeles. He conducted the church meetings in an abandoned Methodist church at 312 Azusa Street. Pentecostalism is known for its focus on the work of the Holy Spirit. Pentecostals have characteristic belief about the Spirit's work that are unique. A distinctive view of 'baptism in the Spirit,' including the necessity of 'speaking in tongue,' gave birth to Pentecostalism. Also the emphasis on the 'gifts of the Spirit' has been an important

characteristic of the movement since its origin. There are five distinctive belief and practices are known to Pentecostalism. There are as follows.

1. Baptism in the Spirit (including speaking in tongues)
2. Gifts of the Spirit (including speaking in tongues)
3. Divine healing and Prosperity
4. Praise and Worship
5. Guidance and Revelation

One of the aims of this meeting is on Pentecostalism is to discuss each of these areas in turn in order to understand Pentecostalism better. However, I was asked to present the paper on the given topic. Therefore, I would like to present for more on beliefs and practice rather than a scholarly paper. Although it seems difficult to present a single view of the given topic nevertheless I believed the paper could take us more for discussion than result.

Someone asked, 'What is so important about the work of the Holy Spirit.' The question which was raised could be critically responded or to be part of the Pentecostal movement.

Here we would discuss the nature of the topic. Firstly, to response to the question we need to understand the Person itself that is Holy Spirit the third person of the Godhead – the Trinity. It is one of the theological areas still on the agenda of the Christian church. In the early church we worked through the doctrines of the trinity and the person of Christ. Then in the middle Ages we worked through the doctrine of Christ's atonement. Later part of the church history, the reformation era we dealt with 'justification' by faith alone. And then in the twentieth century another development occurred that is Pentecostalism. The church today is just experiencing a new kind

of spirituality that is giving priorities on the Holy Spirit. Experientially there is so much evidence of the Holy Spirit has been working in the church. Some evidences are speaking in tongues, prophesies, healing and miracle works. This phenomena is scriptural also truth. (Acts 2).

For further discussion for our event, I would like to share three important factors of Pentecostalism. First, the Holy Spirit in ***creation.*** There are a number of verses that tell us about the work of the Holy Spirit in creation. In Genesis 1:2. The Hebrew word for Spirit is ***'ruah.'*** This word is also used for wind or breath. Steven J. Land says that theology is concerned with the relation between God and creation. This relationship is moves from God, in God and to God. (Towards a Pentecostal Ecclesiology- The Church and the Fivefold Gospel. By John Christopher Thomas). The second concept for the work of the Holy Spirit is ***redemption.*** Man's only hope of redemption through the shed blood of Jesus Christ, the Son of God. Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. Then question is raise what is the role of the Holy Spirit in redemption? Veli-Matti Karkkainen an ecumenical and Pentecostal theologian says, 'Pentecostals are Christocentric not pneumatocentric.' But because of Full Gospel or Fivefold gospel, Pentecostals understanding on redemption is Jesus as sanctifier therefore the Holy Spirit brings sanctification through salvation. The final analysis on the work of Holy Spirit is ***regeneration.*** Regeneration is a radical change. Just as our physical birth resulted in a new individual entering the earthly realm, our spiritual birth results in a new person entering the heavenly realm (Eph.2:6). Another word for regeneration is rebirth related to the biblical phrase "born again" in gospel of John. (John 3) In Pentecostalism regeneration is given priorities by the works of the Holy Spirit. It

is through the Holy Spirit that one get anointing, power and new life. Regeneration is part of what God does for us at moment of salvation. Regeneration begins the process of sanctification wherein we become the people of God intends to be (Rom.8:28-30).

Few Thoughts for Discussions.

(1). Why Pentecostals gives priorities speaking in tongues ?
(2) What is Fivefold gospel?
(3) How Pentecostals define themselves from other movements?

APPENDIX 4

Martin Luther's Theology of the Holy Spirit

Presented by Eric Trozzo
Malaysia Lutheran-Pentecostal Conversation
30 March, 2017

In considering Luther and Lutheran theology concerning the Holy Spirit, we must first recognize that Luther's theology was developed in relation to the debates and controversies of his day. The focus of those controversies was on issues surrounding the topics of justification and Christology rather than on questions about the Holy Spirit. Thus he does not directly take up a theological account of the Holy Spirit. Because this was not his focus, this led to a de-emphasis on the Holy Spirit in later Lutheran theology. Yet if we return to Luther's writings themselves, pneumatology is a significant component of his theology. It is intertwined with and interwoven into his consideration of other topics and so it takes a bit of care and patience to pull out the strands. Nonetheless the Holy Spirit is essential to his thought. In Luther's theology, there are in fact two realms of the Spirit's activity. One is cosmic and foundational to all of creation, while the other is specific to Christians. As Luther explains it, "the Holy Spirit is among humans in a twofold way. First through a universal activity, by which he preserves them as well as God's other creatures. Second, the Holy Spirit is given from Christ to believers."[32] Let us start with the universal level.

Spiritus Creator

In the beginning, God creates through Word and Spirit. In Genesis 1:2 the Spirit moves over the deep to bring form out of the primordial chaos, and then in Genesis 1:3 God speaks, saying "Let there be light." Thus before God creates through words God is already at work creating through the movement of the Spirit over the world.

The Holy Spirit, then, is the creative power of God moving within the world. Creation is not simply a onetime event. God may have only said "Let there be light" and created light once, but the Spirit is perpetually moving over the world and bringing forth newness and structure out of the chaos of life in this world. Theologically this is known as *creatio continua,* or continual creation. That is, God is at work each and every day in the world allowing existence to occur. Without God's continual presence, the world would cease to be. Rocks, sea, plants, animals, buildings, and societies all require the presence of God to exist. Without God they would return to the formless nothingness of Genesis 1:2. Luther explains, "Daily we can see the birth into this world of new human beings, young children who were non-existent before; we behold new trees, new animals on the earth, new fish in the water, new birds in the air. And such creation and preservation will continue until the Last Day."[32] God continually brings life to the world through the presence of the Holy Spirit. Likewise, in the explanation of the 1st Article of the Creed in the Large Catechism, Luther focuses his discussion of creation not on the beginning of creation but rather on the continuing blessings of God. He contends, "Thus we learn from this article that none of us has life – or anything else that has been mentioned here or can be mentioned – from ourselves, nor can we by ourselves

preserve any of them, however small and unimportant."[32] The key point about proclaiming God as creator, for Luther, is not what happened at the beginning of time but rather is about what happens every moment of every day in creation continuing to exist.

This radical immanence of God is the universal work of the Holy Spirit. For Luther God is not simply "up there," but rather is deeply present within the world. Thus Luther can say, for instance, "Nothing so small but God is still smaller, nothing so large but God is still larger, nothing is so short but God is still shorter, nothing so long but God is still longer, nothing so narrow but God is still narrower, etc."[32] The Holy Spirit is the ongoing immanence of God in the world as the creator, renewer, and sustainer of all life, just as the Father is the way of speaking of the transcendence of God as the creator, renewer, and sustainer of all life. This is true for all people and all other parts of creation, not just humanity. The Holy Spirit is God's fundamental daily engagement with the world. Yet this is in a sense background to the doctrinal work of theology in speaking about the work of the Holy Spirit in the life of believers. To engage this second dimension of the work of the Holy Spirit, let us turn first to Luther's biblical commentaries, and more specifically his lectures on Galatians, as a means of getting an overview of where Luther derives his theology of the Holy Spirit before turning to more specific themes of this theology.

Luther's Lectures on Galatians

An important source for understanding Luther's theology of the Holy Spirit is his lectures on Galatians. He lectured on Galatians twice, once in 1519 at the beginning of the

Reformation and then again in 1535, after the schism with Rome was firmly established. These lectures are truly voluminous, taking up two full volumes of Luther's Works, totaling nearly 900 pages. In them he speaks of a variety of issues. Here I only wish to highlight the ways he speaks of the Holy Spirit in these lectures.

In the 1519 version, Luther begins his commentary with a meditation on what it means to be an apostle. He contends that Paul being set apart for the Gospel of God means that the Holy Spirit has provided Paul with the Word of Christ and has sent him to share it.[32] Apostleship, then, means to be sent by the Spirit as an obedient servant to share the Word of God. This is not a role that is sought, but one given by the Spirit: "Nobody produces fruit by means of the Word unless he is called to teach without wishing for it."[32] This call by the Spirit distinguishes true apostles from false ones, who rely upon their own wisdom and desire to teach. Their words are human words rather than the Living Word, whereas by the call of the Holy Spirit true apostles speak the Word of God.

In continuing into Galatians 2, Luther begins to consider what it means for Christ to dwell within a person (Galatians 2:20). Luther explains that through baptism Christ comes to abide within a person even as that person's old self dies. This dwelling of Christ is a setting apart that makes one an apostle. As American Lutheran theologian Gretchen Freese explains, "As the Holy Spirit raised Christ from the dead, the Holy Spirit calls people out to be sent as apostles like Paul and gives all people gifts to be used to proclaim the good news of Christ."[32] What we see here is that the Holy Spirit gives life. The Holy Spirit creates life in the world through the process of *creatio continua;* the Holy Spirit is the power of life that overcame the grave in Christ; the

Holy Spirit creates new life in us. More than that, the Holy Spirit issues a call to each Christian in baptism to witness to this new creation in the Holy Spirit. For Luther this call to the creative life of the Spirit is the apostolic call imparted in baptism. In the 1535 lectures, he adds that the Holy Spirit not only reveals the gospel of Christ to be the true Word of God but also empowers that Word to be preached throughout the world. The Holy Spirit is what allowed the Gentiles to have faith when they heard Paul's preaching.

Returning to the 1519 lectures, Luther then relates this indwelling of Christ in the believer to the issues of justification and sanctification. He explains, "This faith justifies you; it will cause Christ to dwell, live, and reign in you. This faith is the testimony which the Holy Spirit bears to our spirit; that we are the sons of God."[32] Faith is what justifies, and having faith is not a human work but rather a testimony that the Holy Spirit is present within us. Faith is the basic sign of the presence of the Holy Spirit in our hearts. Indeed, faith cannot be gained by an act of our will, for Luther. Rather, he continues, "Therefore if you take notice, you will easily realize that this feeling is not in you because of your own strength. Consequently, it must be acquired through a spirit that is humble and despairs of itself."[32] Faith comes when one trusts in the power of the Holy Spirit rather than in one's own spiritual power.

In fact, for Luther the fundamental sin is not any particular action we take but is rather that we trust ourselves and are focused on our own needs rather than trusting God and living for God's glory. The faith given by the Spirit is the faith to trust in God's grace rather than in ourselves. When our attention is turned away from ourselves, it makes room in our hearts to love others. Thus part of faith is a turn from oneself to loving one's

neighbor. Luther writes that the Holy Spirit, "fills [believers] with His love and makes them peaceful, glad, active in all good works, victorious over all evils, contemptuous even of death and hell."[32] Therefore the life given by the Spirit is a life of love for others. It is from this insight that Luther's basic understanding of Christian ethics derives, that the Christian life is a life of faith active in love. Holiness means having Christ dwell in one's heart through the power of the Holy Spirit, and this abiding of Christ empowers the believer to go out of their way to help others in need rather than thinking of themselves.

Turning to the third chapter of Galatians, Luther holds that in Christ we have a promise that we will receive the Holy Spirit through faith. It is notable here that Luther argues that the Holy Spirit is not limited by time. Thus Abraham had the Holy Spirit upon him because he had faith in God's promises, even though he lived long before Christ. What we consider barriers to faith need not be barriers to God.

In turning to chapters 4 and 5, Luther focuses on the Holy Spirit as being sent. It pours forth love wherever it dwells, thus prompting the building of a caring community. This again is his concept of faith active in love, which he explains is not a work but rather a fruit of the Spirit. If faith is genuine then it will produce fruits, but these fruits are the result of the Holy Spirit working and not a requirement for justification. He explains, "Now you see how faith alone is not sufficient. Yet faith alone justifies, because if it is genuine, it obtains the spirit of love."[32] The fruit of the Holy Spirit is freedom from the Law; yet this freedom is the freedom to love: "For freedom consists in this, that we have no other obligation than to love our neighbor. But love teaches very easily how all things are done rightly."[32] The fruit of the Spirit here is friendship with God's law, not because it

is a command but because through it we can learn how to best love our neighbors.

In looking to the final chapter, Luther reminds us that the Holy Spirit is also a protector. He writes that the Spirit protects us, "in the presence of God and comforts us by giving a good testimony to our conscience and to our trust in the mercy of God."[32] The Holy Spirit works not only in our hearts but also in the world around us. In the 1535 lectures he particularly focuses on the importance of the Holy Spirit interceding for us, as it says in Romans 8:26. For Luther this intercession not only supports us in difficult times, but it also refines the believer into having a right relationship with God and with humanity.

From this overview of Luther's lectures on Galatians, we can see several key themes about his theology of the Holy Spirit. These include his understanding of the Word of God, the indwelling of Christ in believers, the Spirit working in the holy community, and an ethic of faith active in love. Let us consider each of these more closely.

The Spirit and the Word of God

While the presence of the Holy Spirit is the universal continuing creativity of God, there is a further work of the Spirit in the lives of believers. The Holy Spirit inspires faith and dwells in the heart of those who believe. Indeed, without the Spirit none can come to faith, in Luther's estimation. Here Luther's pneumatology is tied deeply to the other central tenants of his theology. In particular, we must turn to Luther's understanding of the Word of God in order to see his theology of the Holy Spirit. Luther is committed to the concept that the Word of God is the presence of the Holy Spirit; where the Word is, so too is the Spirit.

For Luther, the Word of God is primarily and most importantly Christ. Christ is the Word Incarnate. Christ is God's self-communication to us, mediating God's presence to us and revealing to us the Good News of God's grace and love. In this sense, Christ as the Word of God reveals the loving and gracious nature of the Father and makes this transforming love an active reality in our lives. This occurs through the power of the Holy Spirit. Such a revealing of Christ as the Word of God can happen in many different forms. Most reliably the transforming reality of Christ is made known to us through the words of scripture. Yet the words of scripture are not themselves the true Word of God. Rather the words of scripture are valuable because they serve to inspire faith in Christ, who is the true Word of God. When faith is inspired, that is the work of the Holy Spirit. Thus it is the presence of the Holy Spirit that creates in us faith that in the words of the bible we come to know the true nature and saving power of God; when we have that faith, the bible becomes the Word of God to us, and that is the Holy Spirit in action. As Korean Lutheran theologian Paul S. Chung explains, for Luther, "there is a distinction between the mystery of God in Scripture and the verbal expression of it. In Scripture, the Word of God becomes written. Scripture is a witness to the Word of God, setting forth Christ."[32] Without the Holy Spirit, it is just words; with the Spirit, it is the Living Word. The true value of Scripture , then, is that through its words the Word – Jesus Christ – comes to us and moves us to faith.

Whenever faith is inspired, that is the work of the Holy Spirit. As faith in Christ can be inspired in a variety of ways, the Word of God is not limited to the words of Scripture. Luther sees the preacher's sermon as an even more important form of the Word of God, because when people hear the sermon their faith is

kindled and the Holy Spirit moves in their heart. Thus the words of the sermon become the Word of God. In fact, Luther sees the Word of God quite expansively. He was willing to say, for instance, that when a husband and wife look lovingly into each other's eyes the Word of God is present because it inspires faith in the reality of love.[32] When the Living Word comes to us, we are able to receive it in faith because of the work of the Holy Spirit preparing our hearts to recognize God's gracious love.

The In-dwelling Spirit

What work does the Holy Spirit do in the life of the believer? Primarily, as we have seen, the Holy Spirit inspires faith. As we might recall, for Luther faith is not so much a matter of knowledge of Christ as it is a complete trust and dependence on Christ. That is, on our own we attempt to be good enough to earn our salvation. Yet these attempts, for Luther, are ways of trusting our own abilities rather than placing our full trust in God. As we saw in his commentary on Galatians, it is only when we despair of our ability to earn our salvation that the Holy Spirit enters our hearts and inspires us to place our trust not in ourselves but rather in Christ. When this occurs we are justified, or made right with God. Salvation comes to us in this process where our trust is shifted from our own abilities and action to trust in the grace made known in Christ, and it is a process made possible by the Holy Spirit at work in our hearts.

Based on 2 Corinthians 4:16, Luther distinguishes between the inner person and the outer person. Drawing then on Galatians 5:17, Luther contends that the inner person is renewed daily by the work of the Holy Spirit, even as the outer person wastes away. The outer person is the old sinful Adam, marred by sin and helplessly centered on himself. A life centered on the self

is dominated by fear and anxiety as one struggles to prove oneself worthy in a world full of dangers and adversity. Yet when the Holy Spirit comes to a person, it forms a new creation in the person's heart. This new creation is an aspect of the continually transforming creativity of the Holy Spirit and the Word of God, as we saw in Genesis 1. It is new every day because that is the nature of the Holy Spirit's creating power as *creatio continua.* The inner person is full of hope and joy. Because it is renewed daily, this inner person grows stronger over time. The outer person is a reflection of one's inner thoughts and feelings. As hope and joy replace fear and anxiety, the outer person is slowly transformed to reflect the new creation of the inner person. This process is never complete and is not linear, but the transformation nonetheless occurs.[32] This transformation is not one's own work but is a gift of the Holy Spirit. For Luther this gift is specifically the promise found in baptism, so that it is through baptism that the Spirit creates the inner person. Just as in Genesis 1:2-3 where creation occurred when Spirit and Word moved over the waters, so too in baptism as the pastor speaks the words of the promise of the gospel over the water, the Spirit and the Word move over the water to create new life in the inner person of the one being baptized.

The key place that Luther explains the work of the Holy Spirit in implanting faith within us is in the Small Catechism, which also happens to be the most influential of all of Luther's writings for the Lutheran church today – it is the one writing of Luther's that is considered to be a theological standard for all Lutheran churches today. The Small Catechism first gives the 10 Commandments with brief explanations, then the Apostles' Creed is explained, then the Lord's Prayer, and finally the sacraments are discussed. Now this structure matters, because

in the 10 Commandments we become aware of what God demands of us and as we do we become aware of how far short we have fallen from God's expectations. In the 1st article of the Creed we learn of God's holiness and the consequences of our sin. In the 2nd article of the Creed we learn that in Christ forgiveness of sin is possible, but on our own we have no access to that salvation. Article 3 of the Creed, then, on the Holy Spirit, forms not only the halfway point of the Small Catechism, but also its pivot point. Here we learn how we can be saved. It is the most important part of Luther's most important writing. He tells us:

> I believe that by my own understanding or strength I cannot believe in Jesus Christ my Lord or come to him, but instead the Holy Spirit has called me through the gospel, enlightened me with his gifts, made me holy, and kept me in the true faith, just as he calls, gathers, enlightens, and makes holy the whole Christian church on earth and keeps it with Jesus Christ in the one common, true faith.

No choice that we make, no action we can do will make us believe. To believe in Christ is always a gift from the Holy Spirit. When the Holy Spirit gives us this gift, we become holy. The rest of the Small Catechism then tells us what the Holy Spirit does in our lives to make us holy – we are able to pray, worship, and receive the sacraments in faith. The key point here is that the Holy Spirit is always received passively. It acts first in giving us faith, and we respond to this gift.

Yet we can also see that there is a second part to this work of the Holy Spirit in believers. It gives us faith so that we are justified, but then it also comes to dwell in our hearts and enables us to live holy lives. This holiness comes through the

dwelling of Christ in our hearts. The Holy Spirit puts the Word of God in our hearts – that is, Christ dwells within us. In his *Sermon on Two Kinds of Righteousness,* Luther compares this process to that of a bride and a bridegroom. Christ becomes wed to our hearts, so that everything of Christ belongs to us and everything of ours belongs to Christ. "Through faith in Christ, therefore, Christ's righteousness becomes our righteousness and all that he has becomes ours; rather, he himself becomes ours....This is an infinite righteousness, and one that swallows up all sins in a moment, for it is impossible that sin should exist in Christ."[32] In other words, Christ takes our sin from us and in return gives us his holiness. That holiness becomes more and more a part of us, so that over time we become more and more like Christ. The righteousness from Christ Luther calls the first or alien righteousness, because it comes from outside of us. Yet there is another type of righteousness. "The second kind of righteousness is our proper righteousness," Luther contends, "not because we alone work it, but because we work with that first and alien righteousness."[32] Thus the righteousness of Christ dwelling in our hearts causes us to become righteous ourselves because the Holy Spirit flows through us. Luther continues, "This righteousness goes on to complete the first for it ever strives to do away with the old Adam and to destroy the body of sin. Therefore it hates itself and loves its neighbor; it does not seek its own good, but that of another, and in this its whole way of living consists."[32] We are still sinful and depend on Christ for salvation but over time Christ is able to dwell more and more deeply in our hearts and we are conformed to the image of Christ, as Paul says in Romans 8:29. The work of the Spirit is in being a continual presence that spurs this process along. The fruit of Spirit known through the indwelling of Christ is an ethic of

faith active in love for the sake of others, and particularly for the sake of the neighbor. Holiness is best seen through service to the needs of the neighbor. This growing indwelling of Christ is called sanctification.

Inward and Outward Experiences

For Luther, the reception of faith through the work of the Holy Spirit is always accompanied by an outward experience. "In such experience the Holy Spirit instructs us as in His own school, outside of which nothing is learned but empty words and prattle," Luther exclaims.[32] While the primary gift of the Holy Spirit is inward faith, it is accompanied by outward marks or fruits of the Spirit. These fruits are secondary and do not bring with them salvation, they are a work of the Spirit. The fruits of the Spirit, for Luther, are incredibly varied. "So all these things are services and fruits of the Spirit. Raising one's children, loving one's wife, and obeying the magistrate are fruits of the Spirit," Luther holds.[32]

Luther felt that in his day the Spirit no longer regularly gave gifts such as speaking in tongues or faith healings, but rather that these were gifts of the Spirit in biblical times. He was thus distrustful of claims to the contrary. At the same time he was not in principle opposed to the idea that God may at some point resume giving such gifts. We must however be cautious with claims of gifts such as tongues or faith healings. In fact, we must be cautious about all experiences of faith.

There are two related reasons for Luther's caution. First of all, we can easily turn experiences into works or requirements of faith. Luther opposed this. Experiences of faith must be a reaction to the work of the Holy Spirit in our lives. Marks of

sanctification always follow justification for Luther. God always acts first; too much emphasis on our experiences can risk us thinking that we must do something to create our faith or to earn our salvation. Secondly, we can easily be deceived by experiences and think that they are authentic when they are not. For instance, knowing that we humans are easily swayed by displays of outward holiness, Luther was concerned that this was a way that Satan might trick us. We begin trusting in the outward subjective signs of faith rather than in Christ, and suddenly we are back in the sin of trusting ourselves rather than Christ.

For this reason, Luther insists that the outward function of the Holy Spirit does not ever contradict the inward experience of faith. More specifically the inward experience of faith caused by the Holy Spirit comes to us via objective material outward proclamations of the gospel. Luther contends, "God has determined to give the inward to no one except through the outward. For he wants to give no one the Spirit or faith outside of the outward Word and sign instituted by him..."[32] Outward signs of the Holy Spirit, in other words, should be understood as a public witness to the gospel, with the gospel understood to be that we are saved by God's gracious act and not by anything that we do on our own. True signs of the Holy Spirit, for Luther, do not need to add anything to the basic truth of the gospel, but rather work to confirm it. As Chung explains of Luther's thoughts, "signs should be understood as a testimony to and public confirmation of the gospel. If it were necessary, such signs could now be performed. When it takes place, devils are cast out in Christ's name. The sick are healed by prayer in Christ's name so that signs are given to all Christianity."[32] Thus the inward experience of faith and the outward fruits of it must be

consistent with one another, and both must be grounded in the objective truth of justification in Christ. This is not to say that the Spirit does not work in spontaneous ways, but it is always directed towards moving us to turn to Christ in faith. The Spirit is the coming of the gospel of Christ as a living reality in our lives.

The signs of the Holy Spirit that we can most reliably trust, then, are our responding in faith to the preaching of the gospel, the promise of salvation in the objective reality of the sacraments of communion and baptism, and in our turning to care for our neighbor in need. When we are inspired to faith through the sermon, when we trust that in the water of baptism and the bread and wine of the Eucharist we receive the Word of God that we have been saved, and when we are moved to feed the hungry and cloth the naked, then we can be assured that the Holy Spirit is at work in our hearts. Yet the key for Luther's theology is that these things are always responses to the Holy Spirit inspiring our faith.

Holy Spirit and the Church

In this we also see the centrality of community in Luther's theology of the Holy Spirit. Preaching and sacraments are the core activities where the Word of God is made known, and they are activities done in community. They are the works of the church, the holy community of God. In fact, it is precisely these works that make the community holy. God's holy people are those who hear the Word of God together through the sermon and through celebrating the sacraments together. When they do this together they are inspired to be faithful to the living God who has come amongst them and lives within them. The presence of the Holy Spirit in the gathering is what allows prayer

and songs of praise. A longing for the Holy Spirit is also what gathers the people together in the first place to hear the Word of God. And once the Word of God is heard and faith is ignited, then this gathered community – now the holy people of God – are moved to attend to the needs and problems of the wider community around them, feeding the hungry and speaking on behalf of the forgotten and unimportant.

God's word only becomes God's Word through the Holy Spirit inspiring faith in the hearts of people and thus creating the Church. Thus without the people of God there is no Word of God as divine revelation. This is not because human action is required for God to exist, but because the Word of God is a communication and communication requires a receiver or nothing is communicated. Yet because revelation is a gracious act of God, the Holy Spirit first inspires faith, and wherever that faith is inspired the church is present. God's Word creates community through the Holy Spirit, and when the Spirit is present lives are transformed. As Christ is preached and the Holy Spirit inspires faith, the church becomes a new creation, an example of what life in God looks like.

Luther describes the new creation of the Church as the communion of saints or the holy community in more detail in his explanation of the 3rd Article of the Creed in the Large Catechism. He writes:

> 51 I believe that there is on earth a holy little flock and community of pure saints under one head, Christ. It is called together by the Holy Spirit in one faith, mind, and understanding. ...[32]

So we see here the unity of the church. The church is not about individual denominations, but rather is the people of God on earth made holy by the Holy Spirit. Also notice that he says that

the saints are found on earth. He is concerned here with a community that exists on earth. He is not talking about heaven in this passage. We will come back to this point. Luther continues:

> 52 Of this community I also am a part and a member, a participant and co-partner in all the blessings it possesses. I was brought into it by the Holy Spirit and incorporated into it through the fact that I have heard and still hear God's Word, which is the beginning point for entering it. ...[32]

Here we see that we enter this community through hearing God's Word. This hearing is not purely passive, however. When we hear the Word, we become active in the Holy Community. We are a partner and participant. That means the blessings of the community come to us, but we also share it with others.

> 53 The Holy Spirit will remain with the holy community or Christian people until the Last Day. Through it he gathers us, using it to teach and preach the Word. By it he creates and increases holiness, causing it daily to grow and become strong in the faith and in its fruits, which the Spirit produces.
>
> 54 Further we believe that in this Christian community we have the forgiveness of sins, which takes place through the holy sacraments and absolution as well as through all the comforting words of the entire gospel. This encompasses everything that is to be preached about the sacraments and, in short, the entire gospel and all the official responsibilities of the Christian community. ...[32]

Thus we see in these sections that for Luther the Holy Spirit makes us saints. The Spirit produces the fruits of holiness in us. The Spirit also works through the Christian community to forgive our sins. Forgiveness happens in community, because it is in the

Christian community that the gospel is preached and the sacraments are celebrated. So when we participate in the church, we become part of this community of saints.

Therefore, rather than speaking of the communion of saints, however, it is perhaps better to call this the "holy community." That is what the church is, a holy community. The church is a gathering of people who hear and believe that in Christ crucified we are justified before God and our sins are forgiven. In the Third Article of the Creed, we have "the holy catholic church, the communion of saints, the forgiveness of sins." These three go together. Our worship, our Christian life, and our community are all tied together in receiving the Holy Spirit through hearing the Word of God in Scripture, sermon, and sacrament. In being gathered by the Spirit, they hear that their sins are forgiven. When this happens they are made into a holy community. Each of the three elements depends upon the other two. One cannot be a Christian and kept to oneself. Community is where the Christian life is lived out. Faith active in love begins within the gathered community of the church and overflows from there into the streets, where it cares for the needs of the broader community.

Conclusion

Luther's sense of the Holy Spirit is pervasive. It is the creative power of God moving through and sustaining the world. Yet it also brings a special renewed creation into the hearts of believers. It does this above all by inspiring faith. The Holy Spirit sends people with the Word of God so that the Good News of God's grace in Christ may be known and the Holy Spirit prepares the hearts of those who hear this message to receive it. Faith in

Christ also grants freedom to love, so that the fruits of the Holy Spirit are fruits of love for others. Thus in the church the Holy Spirit creates a community of love. This community reaches out to the needs of others, but also offers prayers and praise to God as part of the loving nature of the righteousness that grows through the indwelling of Christ in the hearts of believers. Thus for Christians, in Luther's thought, the Holy Spirit transforms us from being hopeless and dying self-centered sinners into becoming lively and holy members of the body of Christ, dedicated to serving the needs of others.

APPENDIX 5

RECOMMENDATIONS – LUTHERAN GROUP - 1.0

PREAMBLE

This Dialogue that brought the Pentecostals and Lutherans to the same table to a fresh thinking about commonalities and differences is an affirmation that (a) Dialogue is a platform for co-operation and mutuality in theology and practice; (b) Dialogue is an affirmation that the Charismatic / Pentecostal churches are a legitimate development of Christianity as a whole, despite conflicts and differences in theology and churchmanship. Dialogue should recognize treasured particularism and work towards mutuality in faith and practice, i.e. goals in mission, ecclesiology and doctrinal appreciation.

1. Adopt the term "Charismatic/Pentecostal" in Dialogue since the theological differences between those who call themselves "Charismatic" and those who call themselves "Pentecostal" are not divisive.

2. It can be positively affirmed that Pentecostals are indeed Christocentric and Trinitiarian, though they emphasize Pneumatology; and Dialogue could help Lutherans develop along fresher understanding of gifts and fruits of the Holy Spirit.

3. Churchmanship culture is by nature pluriform and there will always be tension between those who find comfort in tradition, rituals and liturgy; and those who seek the more affective (emotional) expressions to acquire a sense of

authenticity. Dialogue can help churches better understand this phenomenon.

4. "Baptism in the Holy Spirit" evidenced by "speaking in tongues" as an outward sign of Salvation is the stand-point of classical Pentecostalism. However, neo-Pentecostals / Charismatics do accept other gifts as evidence. This distinction may turn out to be an important issue for Lutherans.

5. Pentecostals tend to gravitate a lot towards OT practices and imagery in the preaching and worship. While there may be issues there, it is possible for Lutherans to appreciate some of the practices that is emerging there.

6. Dialogue should affirm and give room for the use of the distinctly Pentecostal orality: personal, historical, Biblical, and contemporary stories/witness/history that are woven into a tapestry that is then interpreted for understanding. (Lutherans tend to do the same but refer to Luther's works and biography and his struggle to ensure that the emergent church is still part of the historical/apostolic church.)

7. It is recommended that in the future Dialogues include senior pastors (of NECF, AoG, etc) and leaders who have influence in policy-making.

APPENDIX 6

RECOMMENDATIONS – PENTECOSTAL GROUP - 1.0

1. Choice of focus / participation -
    a. less academic and to hear more stories or sharing of stories, testimonies, etc. Bridging of grassroot theology and "high church" theology.
    b. Participation in each other's worship services and styles, (for the dialog and beyond), participating in religious events particularly Good Friday, where Pentecostals may have lost the meaning of this day. Participating in a joint production of songs and worship music.
    c. Understanding of each tradition's liturgy.
    d. Reports of work on the ground -- what can we partner together in the work of the ministry and mission, since both faith traditions are mission oriented.
2. Choice of words - to perhaps use "conversations" instead of "dialog"
3. Learning from each other's faith practices:
    a. Pentecostals are migrating to reformed churches, when first and 2nd generations move beyond individual empowerment – Lutherans can offer theological resources to help Pentecostals in understanding public theology.
    b. Lutherans can benefit from a Pentecostal theology of the spirit world and warfare for mission and ministry.

APPENDIX 7

WAY FORWARD – 1.0

a) Suggested Location for next Lutheran – Pentecostal Dialogue: Kuala Lumpur

b) Dialogue:
- Identifying a distinct group of contributors
- Communication –
  i. How we can get key leaders interested.
  ii. Expectations of dialog on both sides.

c) Statement of Affirmation on the work of the Holy Spirit

Pentecostals affirm the gifts of the Spirit is for the whole body of Christ, whether in 1 Corinthians 12-14, or Romans 12 and that God apportions to each accordingly. However we affirm that God works in different ways in the body and each tradition can affirm the gifts of the other. We also believe that in order for the whole body of Christ to grow into the fullness of understanding, we must commit to learning from one another.

Venue: AOIC - Plaza Mayang Block A, 2nd floor, No.1, Jalan SS2 6/2,
Taman Mayang Jaya, 47301, Petaling Jaya

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